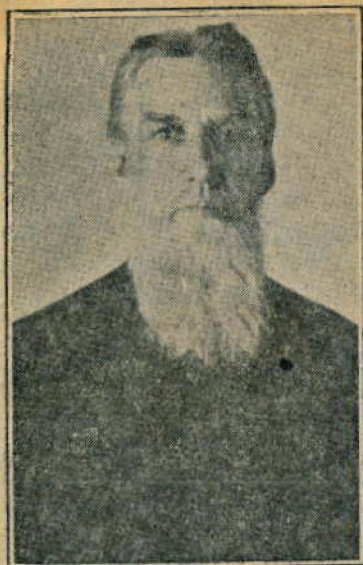


BIBLE MONITOR

VOL. 1.

October, 1922

NO. 1



Bro. B. E. and Sister Lulu M. Kesler

EDITORIAL FOREWORD

As to apology, we have none, but our convictions are that prevailing conditions not only warrant but actually demand that a medium be instituted through which the present worldward tendency of the church may be counteracted, and evils now prevailing may be exposed and corrected, and, if possible, removed.

Our policy is, and our aim shall be, to uphold truth and righteousness, and to oppose error, wrong, and evil, and to use our best efforts at reform by "earnestly contend-

ing for the faith once for all delivered to the saints," as revealed in the Holy Scriptures and maintained and held for over 200 years by our beloved Brotherhood.

Pecuniary interest has no place in our heart in this undertaking. Whatever adverse criticism may be made of our effort, or however much our motives may be impugned please be fair with the "Monitor", and judge it upon its merits.

It is expected that the Monitor will be published at a sacrifice, for a time at least, but this sacrifice, the pro-



October 4, 1922

To Whom It May Concern:

I have known the Rev. B. E. Kesler for some four or more years and have dealt with him in a business way through this bank.

I have always found him honest and a man of his word and do not hesitate to recommend him as to his honesty and integrity—

Yours very truly,

P. C. HAYS,

Cashier.

moters are willing to make in an honest effort to call us back to the primal beauty and pristine purity of the old church through which we received spiritual birth and were made children of God.

At the same time, should a sample copy fall into your hands, that will be an invitation to you to subscribe, and should the Spirit move you to share their sacrifice, your donation will be gladly accepted and fully appreciated.

We expect the endorsement of some, but your co-operation will be most helpful. Then, too, you may have a word of encouragement, that will help lots. Send it along.

But above all else, pray for us.

With your help we hope to publish the "Monitor" monthly, the Lord willing. Write for sample copies or send mailing list to whom we may send sample copies.

With these convictions, and these aims, and looking to God in implicit faith and trust for guidance, and pleading guilty to many imperfections, and fully conscious of many weaknesses, we come to you with the "Monitor", as a medium of fraternal communication and interchange of thought, open to all contributors who are of like convictions and in sympathy with its aims as above expressed.

DECLARATION OF PRINCIPLES.

In order to preserve the unity, the faith and the identity of the church of the New Testament, the following statement is declared to embody the principles, practices and doctrines for which this paper stands.

Article I—The Duty.

Section 1—The Godhead is one, comprising the Father, the Son, and the Holy Spirit. Matt. 3:16, 17; 17:5; 28:19; 2 Cor. 13:14.

Section 2—The Father is (with the Son) the Creator and preserver of all things, who worketh all things after the counsel of His own will. Gen. 1:1; Mal. 2:10; Ps. 31:23; 97:10; Acts 2:23; 1 Cor. 12:6; Eph. 3:9; Phil. 2:12; Rom. 10:6; Jno. 1:3; Col. 1:16.

Section 3—The Son is the promised Messiah, Redeemer, and Savior of the world. Gen. 49:10; Isa. 9:6; 35:6; 41:14; Matt. 11:5; Jno. 1:29; Acts 20:28; Gal. 3:13; 4:4, 5; Rom. 3:24; 5:6, 8; Tit. 2:14; 1 Tim. 2:6; 6; 1 P. 1:18, 19.

Section 4—The Holy Spirit, through the word, is the convincer of the world, and the comforter and sanctifier of the children of God. Jno. 16:7-11; 14:26; 17:17-19; 2 Thess. 2:13; 1 P. 1:2, 22.

Section 5—The Son and the Spirit are divine; one, in es-

sence, nature, attributes and purpose with the Father. Matt. 1:23; Jno. 1:1-3; 10:30; 17:21, 22; Acts 5:3, 4; 1 Cor. 2:11; Phil. 2:6, 7; Col. 2:10.

Section 6—The Godhead is three in relationship, office work, and name. Gen. 1:1; Matt. 3:16, 17; 17:5; 28:19; 2 Cor. 13:14; Mar. 9:6; Jno. 1:2, 10, 29; 5:21, 25; 10:27, 28; 14:26; 16:26; Acts 2:1; 8:29; 10:19; 11:12; 1 Cor. 2:11; Col. 1:16; Heb. 1:5; 1 Jno. 1:7; 5:20.

Article II—Man by Nature.

Section 1—Man's disposition and nature are shaped by the law of heredity, and his own volition, in choosing the right or the wrong. Ex. 20:5; Prov. 23:7; Jer. 31:29, 30; Rom. 1:18-28; 2 Tim. 3:1-8; Gal. 5:19-21.

Section 2—Man is morally free to choose and to act as his volition directs. Gen. 2:16, 17; 3:6; Josh. 24:15; Matt. 11:28, 29; Lu. 10:42; Tit. 1:15, 16.

Section 3—Man fell from his primal state of purity and innocency by voluntary sin, and by that act his soul was doomed to eternal perdition but for Divine intervention. Gen. 2:16, 17; 3:6; Mar. 10:14; Rom. 5:12; 1 Cor. 15:22.

Article III—Atonement.

Section 1—The meritorious righteousness of Christ, and His vicarious suffering and death are the only ground or source of redemption and

pardon of sin. 1 Cor. 1:30; Rom. 5:18; 3:25; Acts 4:12; Lu. 19:10; 1 Tim. 1:15.

Section 2—The Atonement is free and unlimited and unconditional to all the unaccountable part of humanity, and free and unlimited, but conditional to all accountable persons. Heb. 2:9; Rom. 5:6, 8; Jno. 3:16; Heb. 11:6; 1 Jno. 1:7; Acts 16:31; Mar. 16:15, 16.

Section 3—By the Atonement, mankind was redeemed from the "Original" or "Adamic" sin and is now accountable for individual sin only. Jno. 1:29; Heb. 10:10; Rom. 5:1, 11; 5:18, 19; Gal. 3:13; Acts 3:19; Rom. 3:9-23.

Section 4—In his life, Christ fulfilled the code, or "handwritten ordinances," and in His death He "abolished" it, and confirmed and sealed by His own blood, the new covenant, embodied in the New Testament. Matt. 5:17; Lu. 22:37; 24:44; 2 Cor. 3:7; Col. 2:14; Heb. 7:12; 8:6, 7; 9:11, 12, 23-26; 10:9, 10; 12:14.

Article IV—Salvation.

Section 1—Salvation is of God's free grace, conditioned on obedience to His word, and is twofold in its nature, viz: pardon of the sinner from his past sins, and the forgiveness of the sins of his people on proper contrition and their final admission to glory in Heaven. Rom. 3:24; 4:16; Gal. 1:15; Eph. 2:5; 2

Tim. 1:9; Mar. 1:15; Lu. 13:3; Acts 2:38; 3:19; Mar. 16:15, 16; 2 Cor. 7:10; Rom. 10:9; 1 Jno. 1:9; Jas. 5:16; Matt. 6:12-15.

Section 2—Salvation of accountable persons is conditional. That of the sinner, on obedience to the "law of pardon", faith, repentance, confession and baptism. That of the Christian in Heaven at last, on a consecrated life through loving obedience to the word of God. Mar. 16:15, 16; Acts 2:37, 38; 16:31; Matt. 10:32; Rom. 10:9; Matt. 5:1-48; Eph. 6:13-18; Matt. 4:4; Jno. 14:15-24; 1 Jno. 3:14; 5:2, 3; 1 P. 1:22; Rev. 22:14.

Article V—The Law of Pardon.

Section 1—Faith, abstractly, is the assent of the mind to the supernatural origin of the Bible and to all the truth as therein revealed. Concretely, it is taking God at His word, and manifested by humble obedience thereto, prompted by the spirit of love. Heb. 11:1, 6; Jud 1:3; Gal. 5:6; Jas. 2:20, 22.

Section 2—Repentance is a cessation from sin with consciousness and sorrow that it is displeasing to God; and a turning from the love and practice of sin to the love of truth and practical righteousness. Isa. 1:16, 17; 55:7; 2 Cor. 7:10; Acts 14:15; Col. 3:2.

Section 3—Confession is the

voluntary renunciation of sin and the avowal of truth and right, with faith in Christ, vitalized by works of loving obedience. Matt. 3:16; 10:32; Phil. 2:11; Jas. 5:16; 1:9; Rom. 10:10.

Section 4—Baptism in mode is immersion. In form it is trisine, and consists in an immersion into the name of the Father, and of the Son, and of the Holy Spirit. Matt. 3:6 11, 16; Mar. 1:5, 8; Acts 8:38, 39; Matt. 28:19.

Section 5—Persons who have been baptized as in Section 4, may be received to membership without rebaptism. Matt. 3:15; Acts 10:35; 2 Cor. 13:5; Gal. 3:27.

Section 6—Kneeling or bowing is the scriptural posture in baptism. 2 Ki. 5:14; Ex. 14:15; Gen. 7:7; Rom. 6:5; Jno. 19:30.

Section 7—Baptism should be followed by the laying on of hands and prayer for the one baptized. Acts 8:12-17; 19:5-7; Heb. 6:2.

Section 8—Baptism in purpose, along with faith and repentance and confession is for the remission of sin. Mar. 16:16; 1:4; Lu. 3:3; Acts 2:37, 38; 22:15, 16; 1 P. 3:20, 21; Jno. 3:5; Tit. 3:5; Heb. 10:22.

Section 9—The new birth is a change wrought in the soul of man by which the volition, the affection and the desires of the heart are changed from a love of things

wordly and fleshly to a love of things spiritual and Heavenly, and is effected by the Holy Spirit through the instrumentality of the word of God. 1 Cor. 4:15; Jas. 1:18; 1 P. 1:23; Jno. 1:13; 3:5; 2 Cor. 5:17; Rom. 6:4.

Article VI—Church Rites.

Section 1—Feet washing is a New Testament rite to be observed among God's people until the return of the Master who instituted it and gave His own example of it. Ex. 30:19-21; Jno. 13:1-17; 1 Tim. 5:10; Matt. 28:20.

Section 2—The Lord's Supper as instituted by Christ in the night of betrayal is a full meal to be kept among His people, along with Feet washing and the Communion, until His return. Jno. 13:30; Lu. 22:20; Jno. 13:2-4; 1 Cor. 11:23-25.

Section 3—The communion as instituted by Christ, consists in partaking of the loaf and cup in a worthy manner, at the close of day, in connection with, but following Feet washing and the Lord's Supper. Matt. 26:26; Mar. 14:22, 23; 1 Cor. 10:16; 11:23.

Section 4—The Holy kiss is a divine rite to be kept and perpetuated in the church. Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26, 27; 1 P. 5:14.

Section 5—Veiling, or covering their heads by Christian women in times of worship is

of divine appointment. A plain white cap covering the head meets the scripture requirement. 1 Cor. 11:1-16.

Section 6—Anointing the sick with oil and prayer for their recovery, is a command to God's people, and a gracious privilege to be enjoyed by them. Matt. 10:8; Acts 14:8-10; Lu. 10:9; Jas. 5:14.

Article VII—Christian Duties and Graces.

Section 1—The two great commands. Matt. 22:37,39.

Section 2—The Golden Rule. Matt. 7:12.

Section 3—The law of trespass to be used in the adjustment of difficulties. Matt. 5:23; 18:15-18.

Section 4—The First Day of the week is the Christian Sabbath to be kept as a day of rest and worship. Matt. 28:1; Mar. 16:2; Lu. 24:1; Jno. 20:1; Acts 20:7; Rev. 1:10.

Section 5—Sanctification righteousness, holiness, and perfection are cardinal doctrines and graces of the New Testament, and are attained and experienced by Christians to the extent and degree that they, in loving obedience, manifest the fruits thereof. Jno. 17:17; Heb. 10:10; 1 Jno. 3:7; Acts 10:35; Rom. 6:9; 1 Thess. 4:7; Heb. 12:14; 6:1; 1 P. 1:15; Matt. 5:48; Heb. 13:21.

Article VIII—Nonconformity

Section 1—Affiliation with

the civil government in accepting official position, in discharge of the duties of which, the nonresistant principles of the gospel are violated, is incompatible with Christianity. Matt. 5:11, 39; Rom. 12:17, 21; 1 Thess. 15:22; 1 P. 3:9.

Section 2—Participation in games, plays, performances and unions that are manifestly sinful, is contrary to the spirit of the gospel and of a pure heart. 1 Thess. 5:22; 3 Jno. 3; Jno. 3:19; 17:15; 1 P. 2:13, 14; Tit. 3:1; Rom. 13:1, 5.

Section 3—Learning the art of war and participation in carnal warfare is forbidden by the Scriptures. Eph. 6:10-18; 2 Cor. 10:4, 5; Matt. 26:52; Gal. 5:19-22.

Section 4—Affiliation with secret lodges is in violation of the Scriptures. Matt. 4:22; Jno. 18:20; 2 Cor. 10:4, 5; Matt. 26:52; Gal. 5:19-22.

Section 5—Conforming to the rules, and hurtful fashions of the world, such as the wearing of hats by Christian women, and neckties, gold rings, buttons, bracelets and such like things, by either sex in the adornment of the body is contrary to Scripture and is a token of a proud heart within. Rom. 12:2; 1 P. 1:14; 3:3-5; 1 Jno. 2:15-17; Lu. 16:15; 2 Tim. 2:9.

Section 6—The use of narcotics or spirituous liquors as

a beverage, the raising, manufacturing, buying and selling of them is in violation of scripture and evidences a want of conversion. Hab. 2:15; Eph. 5:18; 1 Cor. 6:10; Gal. 5:21, 22; 1 Cor. 3:17; Tit. 1:5.

Section 7—The use of instruments of music in the house of God and the worship therein, is in violation of scripture, and out of harmony with the scripture on the subjects of praise and worship. Eph. 5:18-20; Col. 3:16; 1 Chron. 23:5; 2 Chron. 29:27; Era. 3:10; Amos. 6:5.

Section 8—Going to law except in suits of equity member with member, or member with outsider without consent of the church, is contrary to scripture and manifests a bad spirit. 1 Cor. 6:1-8; Matt. 18:15-18.

Section 9—For brethren to enter the legal profession and conduct a regular law business as now permitted by Annual Conference, is out of harmony with scripture, and contrary to what has been the mind of the church since its organization and should not be tolerated. 1 Cor. 6:6, 7; Matt. 5:38, 39; 6:24.

Section 10—Taking or subscribing to the civil oath in any form is forbidden in scripture. Matt. 5:34-37; Jas. 5:12.

Section 11—Divorce and remarriage on the part of

Christians, except for the cause of fornication, is forbidden in the scriptures. Matt. 5:32; 19:9; Mar. 10:11; 1 Cor. 7:11.

Article IX—Government.

Section 1—The church is of divine origin, a theocratic democracy, and is necessary to the evangelizing, Christianizing, and saving of the world. Zech. 6:12, 13; Dan. 2:44; Lu. 6:12, 13; Mar. 3:15; Matt. 10:8; Acts 20:28; 1 Cor. 12:28; Eph. 4:11-13; 1 Tim. 3:8; Acts 1:26; 6:1-3.

Section 2—The supremacy of the church in questions of privilege and propriety is of divine right. Matt. 18:17; 2 Thess. 3:6; 1 Tim. 6:5.

Section 3—The duty of the church to properly support the ministry is recognized but a salaried ministry is without warrant from the scripture and contrary to the custom of the church for over 200 years.

Section 4—Christian women may function, and should be encouraged to be helpful in many ways, but a female ministry in the sense of preaching, or a female official in the church, is without scriptural authority.

Article X—General Principles

Section 1—The Old and the New Testament contain the only revelation of God's will to man, both being alike given either by verbal or by

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Application to Be Entered as Second Class Matter at Poplar Bluff Pending.

IMPORTANT!

Whether this paper survives will depend largely on YOU.

If you feel it has a mission to fill, see that it has proper encouragement in the way of subscriptions—that's what will keep it alive.

Then, too, it must have writers. It has no pets or special favorites, so you're next. Send it along. When the paper becomes self-supporting, you will be compensated for Ms. you may furnish.

Tell them about the paper and its policy, aims and purpose. So, now for a long pull, a strong pull, and a pull all together.

Do not send stamps.—Ed.

OPPORTUNITY.

Apparently there is a large per cent of the church that would like to see a reform in a number of things in the church. Prompted by that apparent desire, the "Monitor" is now offering an opportunity to such to help work out that reform. That

there is need of reform, few will deny. There are some who are ready to join in and help some who "have a mind to work". There are others who would like to help, but they want first to know "who is behind this movement"? As in the case of Naaman the leper, if we could tell them "to do some great thing"—that a number of "great" men are behind it, they perhaps would have courage to join in and help. To all such we would say, just join the ranks and there will be one more great man behind it. "He that is least in the kingdom is greater," and "God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things that are mighty"; and we are assured we "can do all things (that are right) through Christ who strengtheneth us" and if we let this opportunity pass, we may never have another so general as this is designed to be.

It is said, "Opportunity knocks at every man's door once in life". This may be that once and the last to you.—Ed.

"When ye pray say our Father who art in Heaven." Did you notice how conspicuously absent this beautiful prayer was in the late Conference at Winona Lake?

Continued From Page 7)

plenary inspiration. Jno. 5:39; 12:49; 14:24; Gal. 1:11, 12; 2 Tim. 3:16, 17.

Section 2—In the New Testament are to be found the principles of the Christian church, and the plan of salvation through the gospel of Christ. Mar. 1:1, 15; 16:15, 16; Acts 2:37, 38; Rom. 1:16; 1 Cor. 15:12; Jas. 1:21.

Section 3—Election is of the sovereign mercy of God in calling into His service those who of their own volition choose a life of righteousness. 1 P. 1:2; Col. 3:12; 1 Thess. 1:4; 2 P. 1:10.

Section 4—This life is the only period of probation, and those who reject the overtures of mercy in time, will be forever lost in eternity. Matt. 11:29; Jno. 5:29, 40; Matt. 23:37.

Section 5—The future state of the righteous will be eternal felicity in Heaven, while that of the wicked will be eternal retribution in the hell of fire. Eccl. 8:12, 13; Rev. 22:3-5; 1 Thess. 1:9; 2 Cor. 5:1; Jno. 14:1; Matt. 25:46; Ps. 9:17; Lu. 16:23; Matt. 10:28; Rev. 20:5.

Section 6—The millennium will be 1000 years of peaceful reign of Christ at the end of this age. 1 Thess. 4:13, 17; Rev. 20:4-6.

Section 7—The judgment will be a fixed set time when

God will judge the world in righteousness. Jno. 5:22; Rom. 2:16; 2 Tim. 4:1; Heb. 9:27; 10:27; Jud. 6; Rev. 14:7.

2. The dead will be judged out of the things written in God's book and rewarded according to their works. Rev. 20:12, 13; Matt. 16:27; 2 Cor. 5:10.

3. At the final judgment the righteous and the wicked will be assigned to their proper abodes, each of which will be co-eternal with the other. Dan. 12:2; Jno. 5:24, 29; Matt. 19:29; 25:46; Jno. 3:15, 36; Rom. 2:7; 6:23; Gal. 6:8; 1 Jno. 5:11. B. E. K.

Policy and Creed.

A paper without a policy or a church without a creed is like a ship at sea without a compass; just drifting, and like the ship, is in danger of drifting on the rocks and stranding.

"Be ready always to give a reason of the hope (and the convictions) that is in you with meekness and fear."

B. E. K.

"When the righteous bear rule the people rejoice. When the wicked bear rule the people mourn."

"By this shall all men know that ye are my disciples if ye have love one to another."

God's Purposes and Man's Failures.

In all God's dealings with the children of men, His purposes seem to have been just, and wise, and good, but in executing those purposes thru man, many of them seem to have been failures.

God said, "My word shall not return unto Me void, but it shall accomplish what I please, and prosper in the thing whereto I sent it." Isa. 55:11. This is true in His purposes in which man is a factor to the extent that man is willing to be used by his Maker in the execution of his purposes, and is willing and actually plays the part that God designed that he should.

In the first account of God's dealings with man, his purpose was good, but man was a failure.

And so Adam lost his primal state of purity and innocence, his home and his life, and plunged his posterity into ruin.

When God brought His people out of Egypt, His purpose to fulfill his promise to give them the land of Canaan was good, but man failed and only two of those above 20 years of age who came out of Egypt ever set foot in Canaan.

God's purpose in giving the law was wise and good, but man didn't keep it. While

Moses was receiving the law on the Mount, Aaron and Israel were making a calf to worship, and before the law was ratified by Israel, a man was found violating it—picking up sticks on the Sabbath, a rest day, now for the first time given to mankind. The law was good but man failed in not keeping it.

God's purpose in giving Israel a king at their request was a good one, at the same time telling them what the result would be, and most of us are familiar with the story of their first king, Saul.

God's purpose in settling Israel in Canaan was well meant, and good, but man failed, and in our fancy we hear their sighs in the land of captivity. "By the rivers of Babylon there we sat down, yea, we wept, when we remembered Zion. Upon the willows in the midst thereof we hanged upon our harps. For there they that led us captive required of us songs, and they that wasted us required of us no mirth, saying sing us one of the songs of Zion. How shall we sing Jehovah's song in a foreign land," is their pitiful wail of failure.

Just so, God's purpose with man all down through the Mosaic dispensation was wise and good, but from the first account of him in the garden, to the very last of the

old dispensation as given by Malachi, man was a failure.

Again, God's purpose in sending a Redeemer and Savior into the world in the person of His Son, "that whosoever believeth in Him should not perish but have everlasting life," was one of the very best, but man has failed. Even in Bible lands only a small per cent have "believed in Him". God in this way manifested His love for man, but man crucified the Redeemer, "killed Him and cast Him out".

God's purpose in establishing His church as a home for His people, was wise and good, but how soon they began to drift! Israel's backslidings were not worse.

Dissensions arose because of innovations and departures, the loyal and faithful were persecuted by the dominant worldly party, fled to the dens and caves of the mountains to escape persecution at the hands of those who caused the dissensions and divisions. And so it has continued ever since. Who ever knew the loyal and faithful to **cause** dissension and division?

Peter tells us of some who are "presumptuous, self-willed, despise government" and so powerful has their influence grown that there is very little government in the

way of discipline any more, and one innovation and departure after another is being added year after year.

God's purpose likewise in bringing about a reformation and re-establishing the true faith of Jesus Christ in the world was well meant and good, and through Brother Alexander Mack the true faith was re-established, but Brother Mack would hardly recognize us now, and I'm not so sure if we would own him if he were to return. Why? Innovations and departures is the answer. Who is responsible? Are the loyal and faithful whose hearts are bleeding because of worldliness in the church? Most assuredly not. Would there ever have been, or could there ever be, dissension and division if all were loyal and faithful? Most certainly not. Then it is easy to see whence dissension and divisions come. In such case God's purpose is thwarted by the failure of man. Then, too, God's good purpose in planning a thousand years of peace on earth at the end of this age was well meant, but at the end the devil will be able to raise an army to "compass the camp of the saints," an army composed of men who will have made a failure. Truly, "God made man upright, but they have sought out many inventions"

to thwart God's purposes, and have themselves proven failures.

B. E. K.

WHAT THEY SAY

"I pray that such a paper may be a success and I believe it will. I shall be glad to do anything I can to help you publish the things that are so needful to aid God's children in the way of holiness. I pray you may not be hindered by any of Satan's work."

* * *

"I was glad to know you were getting a paper started, for I think it will do a good work. As soon as you send some copies I will get subscriptions for you."

* * *

"Hoping for your success, and awaiting more fully your instructions I remain as ever your brother in Christ."

* * *

"Well, I am glad if we get another paper. I hope it will live and wield a wonderful influence. I shall endeavor to help it along."

* * *

"You shall have my hearty co-operation. Another paper is now, and has been for a long time needed. Will be glad to assist you in any way I can."

* * *

"Anything I can do, I shall be glad to do, as I think some

thing ought to be done."

* * *

"I saw a letter that you wrote stating that an independent paper is to be published. I hail it with joy."

* * *

"You may feel assured that you shall receive my hearty co-operation and support. I am willing to make a sacrifice for the principles of Jesus Christ. I shall pray for your undertaking."

"Cry aloud, spare not. Lift up thy voice like a trumpet, show my people their transgressions and the house of Jacob their sins."

"If I should speak thus I should offend against the generation of thy people."

This is no harder task than was set for Samuel, Ezekiel, Jeremiah and Daniel. But the trouble is, no difference how loud you cry there will always be some whose ears are "dull of hearing", and whose "eyes have closed lest they should see."

And isn't it strange that the benighted old sinner may often be made to see his sins and will confess them, while many who claim to be Christians—to have their eyes open,—are totally blind to their sins? May it be we haven't been lifting our voice against those sins as we should? What do you say?

SOME WHYS.

Some are wondering why our church Boards are in such straits financially, why this great campaign on the subject of tithing, why this stressing of stewardship, and why another Emergency Call may have to be made. Well it's because of a deficit. And why this deficit is the purpose of this sketch. It did not take a prophet nor the son of a prophet five years ago to foresee this condition.

For a first "why" we name costly church houses. Church houses costing scores of thousands of dollars have been built in recent years. How much of those costly houses has been "built for show", or with how much desire to excel some other church in town, or to exceed anything else in the Brotherhood, or how much of them is not now needed and may never be, we are not saying, but when we put such enormous sums in church houses, how can we put much into the treasury for other purposes? No wonder "mites" are "cast into the treasury."

As a second "why" costly pastors are named. When a congregation pays a \$1000 to \$1500 or more for a pastor, how can it "cast much into the treasury for other purposes? Why not let those churches that do not believe

in a salaried ministry take care of those other needs? And then, there are those churches that are not able to hire a pastor, why not they put what they can raise into mission?

"We have just completed, (or may not have completed) our costly church house, and now we have to pay Brother ——— \$1500 to preach for us, so we just can't do much for anything else."

As a third "why", it may be that costly piano, which must equal, or excel that one in a neighboring church. "Why, our leader says she just can't lead without the piano, and so we'll just have to get one or go without singing". And this added to other expenses, costly church house, costly pastor, to say nothing about costly limousines. How can we expect the treasury to get much for other purposes? "If those folks over there don't want a piano, they can put their offerings into the treasury for missions, or whatever else they see fit, and we'll not object, and if we want a piano, that's our business." See?

A fourth "why" may be named costly missionaries. You may not know, but suppose you find out, why our missionaries receive, and the "extras" for wife, and each child, and compare with what such could command at home at ordinary occupations and

wages, or with what our first missionaries received, or even with what "our boys" who went to France, mayhap, to lay down their lives for their country, received, and you'll almost envy our missionaries who when they get sick, are brought home and placed in a hospital by the Board and this "why" becomes very apparent. "Is it wrong to pay missionaries?" Of course not, but this is one of the "whys" and all this with a "Ford" thrown in we call sacrifice!

Why, the writer just now recalls how pioneer preachers rode horseback hundreds of miles, with preaching stations along the way going and coming, to be from home months at a time, breaking home ties, business or industrial relations, in order to fill their appointments; and it Paul ever rode we know not, and only once do we read of Jesus riding. And then, too, the writer knows of at least one preacher who didn't even own a horse for six years after he was elected to the ministry, who was willing to walk ten miles to fill appointments, and memory fails to recall how many years he walked five miles to fill the "regular" monthly appointments, often assisted by his good wife in carrying a baby in their arms. "Do you think preachers should do that way now?" Yes, if no better way.

At any rate, when one feels he is "called by God" and "woe is unto me if I preach not the gospel", he'll not hang around and wait for some Board or church to offer him a salary.

Do you ask, Why the Monitor? Because there is no other medium through which such facts and conditions can reach the people, and a remedy for them advocated.

B. E. K.

GOD HAS NOT LEFT HIMSELF WITHOUT A WITNESS.

In all the dispensations of the past God had faithful witnesses, though the witnessing class was always in the minority. The antediluvians had their Abel, and Noah, men who, amid all the skepticism that surrounded them, were god's faithful witnesses.

The postdeluvians had their Abraham, Isaac, Jacob, and Moses, Gideon, Barak, Samson, Jephtha, David and Samuel and the prophets. These were all true witnesses for God during the dark ages through which they passed.

Of the host that came out of Egypt, two remained loyal and faithful, while thousands fell by the wayside on their journey to Canaan and Joshua, one of them, was promoted to leadership on the death of Moses, their former

leader. This honor was conferred on Joshua because he "wholly followed God and kept His commandments," being a loyal and faithful witness for God.

While Israel and Judah were constantly drifting into sin and away from God, a few were loyal and faithful witnesses, and even in the exile and captivity, God had His Ezekial and Daniel, Nehemiah and Jeremiah as faithful witnesses, and so on down to faithful Malachi, the last of the Old Testament witnesses. The few in number God always had faithful men who witnessed for him.

In the opening of the new dispensation, John the Baptist stands out prominently as a witness, until Jesus Christ himself, bore witness of and for the Father. And when he left the world He had gathered unto Him a faithful and loyal band, who, amid the superstition and speculations of a stiffnecked, self righteous people, bore faithful testimony for God and "the Christ, the Son of God," sealing their testimony with their own blood.

And so on down through the dark ages to the Reformation He had a Testallian, a Monulus, a Cyprian and others to witness for Him until finally, our own brother Mack comes upon the scene,

following Luther, Calvin, Zwingh and others who bore honorable testimony for Him, as a faithful witness for God and the Christ.

From that time on down to more recent times He has had Christopher Sauer, Peter Nead, as Quinter, R. H. Miller, D. Hays, and others of the fathers, who were loyal and faithful witnesses. And even now amid all our drifting and worldward tendencies of the church, God has His witnesses, though in the minority, who refuse to take part in, or sanction the innovations, and worldliness that have crept into the church, but who deeply deplore the departures from the faith of the Father.

And so on down to the end of time, God will have a remnant, not likely a large one, that will be true and faithful and loyal and that will bear true witness for Him, a remnant "Who dare forsake what they deem wrong; Who dare to walk in wisdom's way; Who dare to give where gifts belong; Who dare God's precepts to obey."

B. E. K.

The amount of religion one has is not measured by the noise he makes. The devil goes about as a "roaring lion".

TRANSITION AND ADJUSTMENT.

One of the easiest things in the world is to drift. And it may be done consciously or unconsciously, voluntarily or involuntarily.

Indeed, there are few who attain to a steady poise and maintain their equilibrium through life. Many conditions spring up through life that disturbs one's tranquility and cause him to sway to the right or to the left.

At such times it takes moral stamina and courage to withstand the influences that confront us. To illustrate, I may have had settled convictions as to the evil tendencies of certain lines of conduct, but in course of time my son or my daughter may be lured into what I had previously looked upon as extremely sinful in somebody else's boy or girl. My! It had looked so dreadful to see others engage. But now it is MY boy or MY girl, and oh, what a difference it does make! How the evil is mitigated when it's MY boy! Not half so bad as I thought it was! I get a vision and my equilibrium is greatly disturbed. And my convictions? Why they are just simply shattered to pieces! How strange I had ever been so narrow! Never had a vision!

Then again, one may have

convictions relative to spiritual things, relative to the church, pretty deeply set and well established, but in course of time he gets a vision that the old church through which he received new birth and spiritual life, while moving on in the even tenor of her way, reverred for her integrity and piety, perhaps increasing in numbers as rapidly as in any period of her history, is dead, or so inactive that modern life must be infused into her. He then begins to cast about to devise some means to resuscitate the old lady. Somewhere in her machinery he fancies a nut too tight. "Say, mother, here is a nut too tight, let's loosen a little here and you'll run better". This is done. Then he finds a belt too tight. "Well son, loosen that up too." Next, to her great surprise, he discovers she is running on a narrow gauge track! While she has carried him along safely, yet by reason of his new vision she is too narrow for present day folks and must be prized up, new trucks put under, new headlight put on, new officials, new management installed, and switched over onto the broad gauge track. This is done, the transition made, and now all the old fogies and "back numbers" must adjust themselves to the loose nut, the slack belt, and

the broad gauge track or step down and off.

Of course, if one has no convictions, no moral stamina, and is willing to drift with the tide, no matter how worldly the time may be, the adjustment is easy, just a little broader vision is all that is needed.

But for one who has convictions, to adjust and adapt himself to the new order of things, is quit a different proposition, and the strange thing about the matter is, that some seem to think the good Lord had to work with the church 200 years before He could get her to wake up and get the new and broad vision!

Brother Mack and the old fathers were good spiritual men and did a great work, but they were too stupid to get the vision, seems to be the idea prevalent now.

It would be a spectacle indeed, to see Brother Mack, Bro. Quinter, Bro. R. H. Miller, Bro. Jno. Wise, Bro. S. S. Mohler, Bro. D. Hays and others of the fathers of the past, trying to get this modern vision and adjusting themselves to present day conditions in the church. Don't you think so?

B. E. K.

"Wherefore if meat make my brother to stumble, I will eat no meat while the world standeth."

SOLICITUDE.

We are very anxious to get up a nice mailing list but must depend largely on YOU for the names. So when you have read this sample copy if you want to paper to go say so, and just pass it on to the next. Keep it moving, so it can carry the good news that relief is coming to the loyal and faithful if they will only avail themselves of this opportunity to help it along.

A little means spent in an honest effort at reform may do more good than thousands spend in some other ways.

If the Lord so directs, and you feel so inclined, a donation will be appreciated. At any rate let us have your subscription and your prayers that God may direct all to His glory, and to the spiritual uplift of His children.

Any clipping from any paper or any article of your own in keeping with its expressed policy and aim, will be fully appreciated by the "Monitor".

Do not look for mistakes you will find them if you do. Big ones are quite apparent and always stare at you.

Your suggestions, favorable or otherwise, will be much appreciated by the "Monitor" so let us hear from you. Let's get acquainted and have a little better understanding of what the "Monitor" should be and do.—Ed.

THE WORD OF GOD

This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers.

Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable.

Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you.

It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christians charter.

Here paradise is restored, heaven opened, and hell disclosed. Christ is its grand object, our good its design and the glory of God its end.

Read it slowly, frequently and prayerfully. Let it fill the memory, rule the heart and guide the feet.

It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgment, and remembered forever.

It involves the highest responsibility, will reward the highest labor, and will condemn all who trifle with its sacred contents.—Author Unknown.

The duty of the minister and what he should preach

are made plain in the Bible. and the minister who is not familiar enough with his Bible to know what these are, should read his Bible, rather than the "store sermons and outlines gotten up by some one else.

If only one verse could be found in the New Testament that says a word about women preachers or female officers in the church, wouldn't it be fine—for some folks?

Men may map out, outline and dictate sermons they would like us preachers to use, but for the writer, he prefers to follow Jesus and Paul. "Go into all the world and preach the gospel to every creature. Teach them to observe all things whatsoever I have commanded you."—Jesus. "Till I come, give attention to reading, to exhortation, to doctrine. Preach the word. Reprove, rebuke, exhort, with all longsuffering and doctrine." Paul

"See ye Jehovah while He may be found; call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah who will have mercy upon him, and to our God, for He will abundantly pardon."

THREE-YEAR BIBLE READING COURSE.

The object of this course is to encourage the daily reading of the Bible and furnish a systematic plan for the reading of the whole book in Three Years.

The readings will average a little more than one chapter each day. The year will begin with October. The first quarter of the first year will include Matthew, Mark, John and a part of Luke, readings from Luke being parallel with the International Lessons.

Those wishing to enroll are invited to send names and addresses, age and occupation would also be of interest, to the secretary as below. Any failing to begin reading October 1st may begin later, reading of course all the readings from the beginning. Comments, questions and criticisms will be welcome.

Let us read regularly thoughtfully, prayerfully, asking the Author to open our eyes that we may behold wondrous things out of his law, and not forget to put in practice, what we learn. Let this be our motto: Read Think, Act.

BRO. CYRUS WALLICK,

Sec'y. 3-Year Bible Reading Course,

Cerro Gordo, Ill.

Daily Readings.

OCTOBER

- 1 Sunday—Luke 1
- 2 Monday—Matt. 1:1-2:10.
- 3 Tuesday—Matt. 2:11-3:17
- 4 Wednesday—Matt. 4
- 5 Thursday—Matt. 5
- 6 Friday—Matt. 6
- 7 Saturday—Matt. 7
- 8 Sunday—Luke 10
- 9 Monday—Matt. 8
- 10 Tuesday—Matt. 9
- 11 Wednesday—Matt. 10
- 12 Thursday—Matt. 11
- 13 Friday—Matt. 12
- 14 Saturday—Matt. 13
- 15 Sunday—Luke 3
- 16 Monday—Matt. 14
- 17 Tuesday—Matt. 15
- 18 Wednesday—Matt. 16
- 19 Thursday—Matt. 17
- 20 Friday—Matt. 18
- 21 Saturday—Matt. 19
- 22 Sunday—Luke 4
- 23 Monday—Matt. 20
- 24 Tuesday—Matt. 21
- 25 Wednesday—Matt. 22
- 26 Tuesday—Matt. 23
- 27 Friday—Matt. 24
- 28 Saturday—Matt. 25
- 29 Sunday—Isa. 61:1-9
- 30 Monday—Matt. 26:1-46
- 31 Tuesday—Matt. 26:47-75

NOVEMBER

- 1 Wednesday—Matt. 27:1-38
- 2 Thursday—Matt. 27:39-66
- 3 Friday—Matt. 28
- 4 Saturday—Mark 1
- 5 Sunday—Luke 5
- 6 Monday—Mark 2
- 7 Tuesday—Mark 3
- 8 Wednesday—Mark 4
- 9 Thursday—Mark 5
- 10 Friday—Mark 6:1-44

- 11 Saturday—Mark 6:45-7:37
 12 Sunday—Luke 6
 13 Monday—Mark 8
 14 Tuesday—Mark 9:1-32
 15 Wednesday—Mark 9:33-10:16
 16 Thursday—Mark 10:17-52
 17 Friday—Mark 11
 18 Saturday—Mark 12
 19 Sunday—Luke 7
 20 Monday—Mark 13
 21 Tuesday—Mark 14:1-31
 22 Wednesday—Mark 14:32-72
 23 Thursday—Mark 15
 24 Friday—Mark 16
 25 Saturday—1 Cor. 15:1-23
 26 Sunday—Luke 8
 27 Monday—John 1
 28 Tuesday—John 2
 29 Wednesday—John 3
 30 Thursday—John 4:1-42

DECEMBER

- 1 Friday—John 4:43-5:29
 2 Saturday—John 5:30-6:21
 3 Sunday—Luke 9:1-10:24
 4 Monday—John 6:22-65
 5 Tuesday—John 6:66-7:31
 6 Wednesday—John 7:32-8:20
 7 Thursday—John 8:21-59
 8 Friday—John 9
 9 Saturday—John 10
 10 Sunday—Luke 10:25-37
 11 Monday—John 11
 12 Tuesday—John 12
 13 Wednesday—John 13
 14 Thursday—John 14
 15 Friday—John 15
 16 Saturday—John 16
 17 Sunday—Luke 10:38-11:54
 18 Monday—John 17
 19 Tuesday—John 18

- 20 Wednesday—John 19
 21 Thursday—John 20
 22 Friday—John 21
 23 Saturday—1 John 1
 24 Sunday—Luke 12
 25 Monday—1 John 2
 26 Tuesday—1 John 3
 27 Wednesday—1 John 4
 28 Thursday—2 and 3 John
 29 Friday—Rev. 1
 30 Saturday—Psa. 19:7-14; 119:1-16
 31 Sunday—Psa. 90

ONE BOOK YOU NEED

What is it? K-E-D.

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* Bro. Cyrus Wallick
 * Cerro Gordo, Illinois

BIBLE MONITOR

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NO. 2

A NECESSITY.

While there should be a medium through which vent may be given to the wisdom of this world religiously or otherwise, in learned dissertations,—and the Monitor is open to such in keeping with its policy and aims,—prevailing conditions seem to indicate that there should also be a medium through which “ye” common folks may be heard. Hence the Monitor, whose aim shall be to fill a place not taken by any other publication.

Many hearts are torn and bleeding because of conditions that exist in the church. There should be a medium through which the “thoughts of such hearts may be revealed,” — a real necessity which we hope to fill.

To accomplish this, we must somehow reach the laity. There are many loyal members into whose hands this may come. To all of such we earnestly entreat that you lose no time in seeing that the “Monitor”, in some way, gets into the homes of the laity. Our mailing list at present is largely made up of ministers, and most of these elders.

Sample copies will be sent on application. We want the “Monitor” to stand on its

merits, hence we ask for no subscriptions until you have seen it and judged for its aims and purposes.—Ed.

Typographical Errors.

In Article I, Page 3 of last issue, heading of Declaration of Principles read “Diety” instead of “Duty”.

In Section IV, Page 5, 3rd line read “trinne” instead of “trisine.”

On page 13, 6th line from bottom last column instead of “why” read “what”.

On Page 14, 1st column, line 21, from bottom read “business” instead of “bosiness”.

A few other mistakes will be noticed but typesetters are human, and “to err is human”.

WHAT THEY SAY.

“I am not surprised at the move indicated in your communication, though I would have been pleased to know who the “we” are that are leading the move”. No one need be surprised who really has the purity of the church at heart, and wants to see her identity preserved.

The “we” means anyone who has the courage to join the ranks. “You’re next and your help is needed.”

* * *

“In the congregation I was

working I found a lamentable condition. I am in accord with you in launching a new paper. I hope it may be the means of helping out in the awful condition we are in as a church." That is our hope too, and by our united prayers and efforts we believe it will.

* * *

"One thing I feel sure of unless the trend worldward can be checked very soon, the church is gone. Swallowed up entirely with worldliness. It's a serious situation. I am pained at heart to see it that way. We certainly are going forward, but worldward." Many hearts are pained at present conditions. But if these hearts are united in their prayers and efforts, relief will come. It cannot be that satan is more powerful than the Spirit of God "Greater is He that is in you than he that is in the world." Be of good cheer, our cause is just and must prevail. Rally to the support of the Monitor, the one medium through which you can work effectively.

* * *

"I am glad to know you are starting a new paper. Would be glad to have you put my name on your subscription list. . . Hope that it will accomplish the purpose you have in mind."

Of course your name will go on the subscription list, and

our hopes are mutual in this matter. An article from your pen occasionally would help us. Our convictions are not stronger on any one thing than that our purpose can be accomplished. We can counteract the irregularities that are disturbing the peace and unity of the church. If all who would like to see it done will take hold and push or pull, the way will be found a legitimate way that need not infringe on anyone else's liberties.

WHAT OTHERS SAY.

"I am not sure of this being the best way to check the evils."

Neither are we, but do you know of any better way that is being tried? Let's have it.

* * *

"Now I don't know that I approve of your course, yet strongly desire a check in our worldly trend."

Well, let's work together on this until something better turns up. When something turns up that you "approve", it may suit us better too.

* * *

"Your cause is a worthy one. Certainly there is a judgment ahead for us. My conviction is that your method will not accomplish the desired results."

Suppose all who desire the results just roll up sleeves

and help us try it awhile and see. If it doesn't, maybe some thing else will turn up that will.

* * *

"I fear you will defeat the object you have in view. We had a ministerial conference in our district last week, and I presented your plan to the meeting. . . No one approve of your plan."

Sorry indeed, but it was not contemplated that all would approve it. If all approved that for which we aim, there would have been no occasion for our plan. But since there is no other plan offered, suppose all who are really interested just fall in line and help us work the plan until something better is offered. We certainly can not hope to accomplish anything with no plan at all. A poor plan well worked is better than no plan at all

* * *

"Truly it is a problem to know how to check the tide of disloyalty and worldliness that flood the church in this day of apostasy. . . At any rate I am really afraid it (the paper) would not accomplish the desired end."

Our method may not be yours, but have you a better one? Send it along. The "Monitor" will be glad to give it to its readers. And since no other effort is being made, suppose all who want

to "check the tide," just "jump in" and help with all their might and let's try the thing out and if it fails here's Amen and Godspeed to any other effort, plan, or method that may be offered. If we refuse to help and oppose every effort that is made, how can we expect to "check the tide of worldliness"?

* * *

"I greatly fear, that however pure your motives may be, your plan will fail in its purpose, but will naturally tend to division, and God forbid that I should in any way encourage another division in the church."

We are aware that the fear, as here expressed is shared by some others, but is there any real ground for this fear?

When there are two sides to an issue, it is but fair that both sides should have a hearing, and this is impossible without another paper. Far be it from our purpose to say or do ANYTHING to CAUSE division, but may we not in an humble way try to counteract the influences that ALREADY threaten division? And in doing so, are we justly chargeable with trying to CAUSE division? We think not. Our only aim being to remove the things that really tend to division, the things that are disturbing the peace and unity of the church, man-

ifest to all,—one thing after another is being added, and conditions, as we all know are growing worse. Will they ever get better if we put our hands over our mouths, censor our pens, and quench the Spirit that impels us to act? Are we not already divided in sentiment? Will we ever be more united until the influences that are dividing us are overcome?

As to our plan, it is intended only as a medium through which those who are opposed to those influences may be heard, and sentiment created that will tend to remove them to remove the real CAUSES that ALREADY tend to division.

Furthermore, if a paper that is in sympathy with those influences can be run without CAUSING division may not a paper that is opposed to them be run without CAUSING division? And should division come, will it be CAUSED by the introduction of irregularities or by the parties who OPPOSE them? Censorship, in times of war may be well, but in times of peace a free people are entitled to a hearing, so long as no principle of truth or of justice or of righteousness is violated. In the great struggle for national temperance reform, we never could have had national prohibition if a censorship had been placed on

temperance reforms.

Some are of opinion that the innovations and evils that have crept into the church and the departures that are being tolerated and encouraged, are the real CAUSES that tend to division, and have great fear, that unless they can, in some way, be counteracted and removed division may come.

It is the introduction of innovations and evils, and departures from commonly accepted principles and manner of procedure, that CAUSE division, and not the humble efforts of the loyal and faithful who try to counteract and remove them.

That all past efforts to counteract the influences that are disturbing the peace and unity of the church have failed, is again, must the loyal and faithful who are opposed to the irregularities that are disturbing the peace and unity of the church just float with the current, or be drug along as trailers until the identity of the old church through which we received spiritual birth, and were brought into spiritual relationship with the Father, is forever lost to the world? Is there no "limit at which forbearance ceases to be a virtue"?

Apart from the "plan" we have launched, what medium have we through which these

irregularities can be fully and freely discussed without censorship?

This matter bears so heavily upon the hearts of some of us that we can not be at peace with our own consciences and convictions without seeking out some means by which we can use what influence we have to correct existing evils and counteract prevailing worldward tendencies in the church. In this endeavor the Monitor invites your cooperation and support

HOW YOU DO IT.

There are still a number of churches in our Brotherhood that are succeeding fairly well in maintaining the simple life principles, in general and separation from the world in dress.

The "Monitor" would be glad to have the elders of those churches tell its readers how they do it.

You may have a method some others would like to use. Not all our people by any means are satisfied with our worldward trend, and want the church to rush headlong into worldliness, and take up with every new fad that comes along. If you are succeeding in stemming the tide of worldliness, tell us how you do it.—Ed.

WHY YOU CAN NOT.

There are numbers of loyal members in our churches with loyal and faithful elders who deplore the worldward tendency of the church, and who would like to maintain the principles of the simple life in their congregations but for some cause are unable to do so.

The "Monitor" would appreciate it very much if the elders of such churches would tell us what the hindering causes are and what influences have contributed to these causes. Something has had a powerful influence in changing sentiment along these lines and we are anxious to know just what it is. Maybe we could help or at least offer a remedy.

Churches that until very recent years, were plain in attire, and spiritual in life have, all of a sudden almost fallen in with worldly ideas and customs until the line of demarkation between the church and the world is almost obliterated, and some seem to "care for none of these things", and some even seem to "like to have it so."

And unless we can seek out and apply a remedy, the distinctive principles of the church will soon be a thing of the past and exist only as a pleasant memory or a stern rebuke of our own duplicity.—Ed.

Editor, Bible Monitor:

Dear Brother:—When I first saw the name "Bible Monitor" proposed for our new paper I didn't see much in it; but as I have studied it since I have been impressed with its meaning and fitness. Worcester defines monitor as "one who warns or admonishes". I do not find the word in Cueden's Concordance, and don't suppose we will find it in the Bible; but the ideas of warning and admonition are very prominent

Among the first recorded words that the Lord spake to our first parents in the Garden of Eden were words of warning. After He had forbidden them to eat of a certain tree He gave them this solemn warning:

"For in the day that thou eatest thereof thou shalt surely die."—Gen. 2:17b.

O, that they had heeded that warning!

God warned Noah, as we read in Hebrews 11:7a:

"By faith Noah, being warned of God of things not seen as yet, moved with fear prepared an ark to the saving of his house."

Noah heeded the warning and he and his family were saved, while the heedless ungodly were destroyed. (See 2 Det. 2:5).

Reading on through the Old Testament we find God repeatedly giving warnings through His prophets and

otherwise. And it closes with a warning of the "coming of the great and dreadful day of the Lord,"

"For behold the day cometh, that shall burn as an oven, and all the proud yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch."—Malachi 4:1. Solemn warning!

Coming over into the New Testament, we find John the Baptist, the forerunner of Christ, calling to repentance and warning of the terrible consequences of neglect to heed the call. (See Matt. 3:2, 10-12).

Much of the Saviour's teaching was words of warning. He warned against false teachers. Matt. 7:15; 24:4, 5, 11, 24. And He warned of the fearful end of the wicked. Matt. 7:13, 19; 8:12; 13:40-42, 49, 50; 25:41, 46; John 5:29; and other passages.

Paul, in his farewell address to the elders of the church of Ephesus, says:

"Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. Acts 20:31.

From this we conclude that warning was a large part of Paul's preaching during his three years ministry at Ephesus. How does that compare

with some of our present day preaching? And in his first letter to the Thessolonians he exhorts the brethren to "warn them that are unruly (marginally disorderly)". 1 Thess. 5:14.

And as to admonition, we read in Ecclesiastes 4:13:

"Better is a poor and wise child than an old and foolish king, who will no more be admonished."

Paul, writing to the Roman brethren, expresses his confidence that they were able to admonish one another (Rom. 15:14). In harmony with this we are asked of the church visit if we are willing to take counsel and to give counsel.

And to the Thessolonians he writes:

"And we beseech you brethren, to know them which labor among you, and are over you in the Lord, and admonish you." 1 Thes. 5:12

To Titus, he says:

"A man that is an heretic after the first and second admonition, reject." Tit. 3:10.

Other scriptures might be cited; I quote just this one more:

"Now all these things (referred to in preceding verses) happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

Worcester, in his dictionary, traces the words monitor and admonition to the

same Latin root, and gives as synonyms of admonish the words advise, counsel, warn and reprove. Is there any need at this time of a Monitor, of an organ for warning and admonition? I surely think there is. And is there any less need of warning and admonition now than there was in the days of Christ and the apostles? I surely think not. I have heard members say, speaking of such a paper:

"Oh, what's the use? They won't listen". To such I would say: Read Ezekiel 2:5, 7; 3:11, 27; and other passages.

And so, in view of present conditions, I think the Monitor is timely; and that the name is significant and appropriate. And may it be true to name, a Bible Monitor, giving warnings and admonitions in harmony with the only infallible standard the Holy Bible.

Yours for Truth and
Righteousness,

CYRUS WALLICK,

Cerro Gordo, Illinois.

October 11, 1922.

"For we dare not compare ourselves with some that commend themselves; for they measuring themselves by themselves and comparing themselves with some that commend themselves, are not wise."

BIBLE MONITOR

Poplar Bluff, Mo., November, 1922

Edited and Published Monthly
By B. E. Kesler, Matthews, Mo.Terms: 75c Per Annum
In Clubs of Five or More: 65c EachApplication to Be Entered as Second
Class Matter at Poplar Bluff
Pending.**IS THE WORLD GETTING
BETTER?**

Looking at it superficially from the viewpoint of many professed Christians or even true Christians, for our Christian standing is not materially affected by our views of the subject, one would be inclined to say yes. Looking at it from the optimist's viewpoint, again, we should say yes.

Looking at it from what will be called the pessimist's viewpoint, we should say no.

Well, now let's lay aside all these and look ye at the real thing, the real condition as it is.

First we look at it from the military standpoint. While one is shocked at the cruel even barbarous strife, war and bloodshed of the ancients yet how much improvement has the world made, except in better equipage and more deadly weapons? Who ever knew of the ancients using anything half so deadly as poison gas? Will it be said they had not developed sufficiently to invent such a

thing, then so much darker the picture when applied to enlightened man who ought to know better.

As to frequency stretch the ancient wars over a period of four thousand years and compare them with the wars of two thousand years of the Christian era and note results. Start with the Napoleonic wars of a little over a century ago.. Then come on down the line and note the great wars in different parts of the world. Germany and France, Japan and Russia. Balkan wars, in the Old World. Then the American Revolution, the War of 1812, the Mexican and the Chilean wars, with minor wars in different parts of the world finally reaching the climax in the great World War, and how much have we to our credit over the ancients?—Better machinery and more deadly weapons!

True we have a League of Nations, a Washington Conference, but what are these but "scraps of paper" when the war god gets in control of a nation?

Now let's look at it from the civic viewpoint. Take the Mosaic code and compare it with the laws of the most enlightened nation of today, and note results. Has man developed a better civic system? His people through Moses? Compare them as to results

Is our civic and social life of today superior to that of Moses' day? Who will dare affirm?

Will it be said they had a large heathen world that had NO law? True, but Paul tells us how the Gentiles, who had not the law, did "the things contained in the law," and so became a "law unto themselves. Compare even the heathen world in all its blindness, with the civilized and enlightened, and even with the so-called Christian world, and which have been most cruel, most brutal, most inhuman? Do you cite the treatment of the Armenians by the Turks? Well, didn't one of the most enlightened nations wink at and even incite the Turks to the heinous crime? And what are we doing today to stop the dastardly Turks? Ought we not be a bit ashamed of ourselves and our civilization?

Take the heathen of today does their code of laws result in the strife, the greed, the graft, the licentiousness, as is permitted and prevails under the code of civilized law? Strife, greed, graft and licentiousness are outstanding crimes of civilization today. One out of every nine marriages result in divorce. American Indians would be ashamed of such a record.

Then is our civic code a failure? Yes, but not because

of itself, but because of non-enforcement. Heathens have few and simple laws, but they execute them. Who ever heard of a heathen nation enacting prohibition laws to keep its people from drunkenness and debauchery? Shame on our civic and social life! What a struggle heathen China and India have had to overcome civilized (?) opium and strong drink! And what heathen nation today makes a smoke stack of itself as do Americans, Englishmen, Frenchmen, and Dutchmen? "Are we better than they, no in nowise." "All have sinned and come short of the glory of God."

Lastly, let us now look at the religious status of the past and the present, and see how the case stands. But here we must distinguish between religion and vital Christianity. The world, perhaps, was never fuller of religion than it is today. And strange to say the devotion and consecration of the heathen put many a Christian (?) to shame. Will it be said their is superstition? Be that as it may, their life is wrapped up in it. Their religion is first and foremost with them. And their zeal sacrifice and endurance to kneel at its shrine is nowhere equaled in modern Christianity. Then for zeal, earnestness, and consecration to our

religion, we have to take off our hats to our heathen brother.

But let us look at Christianity as we find it today. It is deepening in spirituality and true vital piety? Are its standards being elevated or lowered? Here we must hide our faces or blush with shame!

Roughly estimating, perhaps, three-fifths of professed Christians are lodgesmen. Well, what of that? Why just to get us to think. A few years ago the writer asked a minister if his members who belonged to lodge were his best church workers? Whether they were the most pious and Godly, the most consecrated? And he said no. What would you say? Is the lodge an aid to true vital piety and heart purity? The churches didn't use to allow their members to belong to lodge. Do they now permit it to increase piety and spirituality? What do you say? Then from this viewpoint are the churches increasing or decreasing in spirituality?

Then again, almost all the churches once were plain and simple in their life and in the attire of their bodies. But now any kind of style, no matter how hideous, is tolerated. True the clothes do not make the religion, and should not

but when religion made the clothes, were the people more or less, pious and spiritual than they now are? In truth, are the church members now, who follow the rules and fashions of the world more spiritual and pious than those who led a simple life and attire their bodies in modest apparel?

Is there not more style and fashion in the world today than ever before? Then are the churches getting better from this viewpoint or worse? More spiritual or less so? True there may be wolves in sheep's clothing, but no sheep should want to go round in wolves' clothing.

Again kneeling in prayer is fast becoming a thing of the past. While it is not presumed God will not answer prayer merely because the suppliant is standing. But is it the truly devout, pious, spiritual and Godly preachers and members who have introduced and are encouraging the standing posture in prayer?

Standing in prayer was a rare thing until recent years. Is it adding to the spirituality of the worshiper? If so had we not better abandon kneeling entirely? If not had we not better abandon it and with Daniel, Jesus and Paul, "kneel down and pray?"

May I suggest, before clos-

ing, that we apply these tests to our own beloved church and read our spiritual barometer and determine if we are advancing or retrograding spiritually? Have we answered the question: Is the world getting better? It is not, read 2 Tim. 3:1-9; 2 Thess. 2:1-12.

GOD THE SAME, YESTER-DAY, TODAY AND FOREVER.

The idea seems to be held by some that the God of the Old Testament is different from the God of the New Testament; that the God of the Old Testament was a "great and terrible God"; while the God of the New Testament is a God of "love and mercy". This idea of itself would not be hurtful but for the fact that out of it has grown the idea that our God is so loving, so merciful, so lenient — that He will be satisfied with almost anything now; and so it matters little whether our lives measure up to the Bible standard or not; and hence many of His commands, especially His negative commands are ignored or overlooked.

Man naturally rebels against restraint, and so it is hard for some to submit to moral, social, ethical, and religious restraints; and from

this has come the idea that no coercive measures should be used to regulate our lives in relation to these things. In plain, that no discipline should be used to regulate in these matters, and—the result is so obvious that it need not be stated here.

Perhaps no one who believes in discipline at all, would hesitate longer than the writer in its enforcement, yet we dare not dispense with it altogether.

Returning to our subject, let us lay aside the delectable theories of men, and study it a little while from the Bible standpoint.

In Malachi (3:6) God says: "I, Jehovah, change not", and as is said of Jesus, (Heb. 13:8) so we believe, "God is the same yesterday, today, yea, and forever". Nehemiah knew Him as a "God ready to pardon, a merciful God and slow to anger". Neh. 9:17, 31. David knew Him as a "gracious and merciful God". P. 116:5, and as a God of pity. "Like as a father pitieth his children, so Jehovah pitieth them that fear him." Ps. 103:13. Moses knew Him as, "Jehovah thy God is a merciful God." Ex. 34:6; Deut. 4:31; 2 Chron. 30:9, and as showing "loving kindness unto a thousand generations of them that loved Him and kept His com-

mandments". Jonah, also, knew Him as a "merciful God," Jonah 4:2. David said: "The earth is full of the mercy of the Lord." Ps. 33:5. Could He have more mercy now?

While it is pleasing to realize that God is merciful now, yet He was no less so in the ages past, and David could, and we as well, exclaim, "He has not dealt with us after our sins nor rewarded us according to our iniquities." Ps. 103:10.

Gladly should we cherish the thought our God is merciful and slow to anger. Let us not, however, take this as a pretext for not obeying Him. Rather this should stimulate us to closer obedience, and thus show our love to Him in return. Furthermore; our God is no less "terrible" now than He was in the past, but will one day "take vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ". 2 Thess. 1:8, 9. B. E. K.

"But when thou doest alms let not thy left hand know what thy right doeth; that thine alms may be in secret: and thy Father who seeth in secret shall reward thee openly."

THE SPHERE OF CHRISTIAN WOMEN IN RELIGIOUS WORK.

Of course nothing that may be said here, will prevent the decision of last Conference, on licensing women to preach, from going into effect, but that does not preclude the liberty of raising a voice of protest. Neither should this protest be construed to discourage our dear sisters in any legitimate service for the Master.

1. Jesus never contemplated female ministry. He ordained, licensed, or in any way, set apart, no woman to the ministry. He did ordain or set apart men to the ministry. Mar. 3:14, Jno. 15:16.

2. There is no term in the New Testament to indicate a female officer of the church, to correspond to the masculine forms.

Bishop, minister, pastor, apostle, preacher, elder and deacon are masculine forms indicating official position in the church, for which there is no corresponding feminine term in the New Testament.

If Jesus wanted female preachers it is strange He did not indicate it somewhere in His teaching.

But we are referred to Rom. 16:1, where Phoebe is said to be a "servant of the church." Here "servant" in the margin

is "deaconess", from which it is argued she was an official. If this were granted it would not prove she was licensed to preach. Furthermore this rendering of "servant", "deaconess", will not stand the test of the scholarship of the world; no standard version of the Bible, known to the writer, has the word "deaconess" in the text. The only way to get it in the text is to do a thing the learned translators of the Bible have not felt justified in doing, and put a "private interpretation" upon the Bible to suit our theories, a thing we should not do. "No prophecy of the scripture is of private interpretation." 2 P. 1:20. Woe be the day when the church must put "private interpretation" upon the Bible to suit the whims of enthusiasts with modern visions!

4. The apostles, neither ordained, nor licensed any woman to any official position in the church, much less to Sister Major and others who preached. Well, what of it? They did so without license or ordination. Does that justify us to do a thing the church nor the apostles nor Jesus, ever did?

Again we are told of certain women who "labored with Paul in the gospel". This word "labored" is interpreted by certain enthusiasts

to mean "preach". Strange no body of translators could so interpret and render it. My how wise we are getting! And how ignorant Paul was that he didn't know the word he was using meant to preach! Phil. 4:2.

5. The function of women is embodied in such terms as to minister, to pray, to supplicate, to help, to expound, to serve, to labor, and to prophesy, etc. "Prophecy" is defined by Webster, thus: to instruct in religious doctrine; "to interpret or explain scripture, to preach, to exhort." Since the Bible is plain in enumerating the various functions in which women may work, giving all needed avenues in which to work without naming "to preach" as one of them, we conclude God never intended for them to serve in that capacity, and when we license or ordain women to the ministry, we do so without precedent or warrant from the scripture. The "Monitor" admonishes us not to do so. It warns against doing a thing which the church, the apostles, nor Christ ever did. B. E. K.

For a wolf to wear sheep's clothing would never make a sheep of him, but it is passing strange why a sheep should want to go round with wolf's clothing on.

THE WATCHMAN AND THE SWORD.

"Write what thou seest and send it to the churches". Rev. 1:11. I see a general tendency to depart from the old landmarks, a general tendency to follow modern visions, rather than the time-honored foot-path of the fathers, and of Jesus Christ. "Stand fast and hold the traditions which you were taught whether by word or epistle of ours." 2 Thess. 2:15.

"I praise you that you remember me in all things, and hold fast the traditions even as I delivered them to you." 1 Cor. 11:2.

It will be noticed that traditions may be written or oral and each equally binding. Oral traditions not at variance with written ones are here made equal with the written ones. Traditions here mean truths transmitted.

I see a sword coming.

"When I bring the sword upon a land, and the people of the land take a man from among them, and set him for their watchman; if, when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come, and take him away his blood shall be upon

his own head. He heard the sound of the trumpet and took not warning; his blood shall be upon him; whereas if he had taken warning, he would have delivered his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned, and the sword come, and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand." Ezek. 33:2-6.

"Watchman, what of the night?"

"I have this against thee, that thou didst leave thy first love. Remember therefore whence thou art fallen, and repent and do the first works, or else I come to thee, and will remove thy candlestick out of its place, except thou repent. Rev. 2:4, 5.

These scriptures are plain. Watchman beware, beware. The sword, the sword is coming. B. E. K.

"Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him. The lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world. That which is highly esteemed among men is abomination in the sight of God."

SALVATION BY GRACE.

One of the most popular, and one of the most commonly accepted doctrines of the Bible is what is commonly called "Salvation by grace"; and, strange to say, there is, perhaps, no other doctrine more vaguely, or more differently understood.

To the writer, the matter seems perfectly simple. Indeed, all Bible subjects are simple when the Book is permitted to itself. It is when we put our own constructions upon it that we get into trouble.

Of the many senses in which grace is used in the Bible, this article will consider the one as the caption above, "Salvation by grace," and laying aside the theories of men we start out with the Bible as guide.

Paul tells us, (Eph. 2:5, 8) "By grace are ye saved thru faith". Are we saved before we have faith? How do we get faith? "Faith cometh by hearing, and hearing by the word of God," Rom 10:17. Can we have faith without hearing "the word of God?" So then when we hear the word of God we get faith and it is through this faith, Paul says, "we are saved by grace." Simple isn't it? In whom ye also trusted after that ye heard word of truth, the gospel of your salvation."

Eph. 2:13. Did they trust before they "heard the word of truth, the gospel of their salvation?" Were they saved by grace before they trusted? Surely not. Then hearing the word, faith, and trust are made conditions of Salvation by grace. Did God ever save an impenitent believer by "grace"? When? Where? Then penitence, contribution for sin, repentance must precede "salvation by grace."

Then suppose one believes and repents but utterly refuses to obey any further than in these two points, will grace save him? Most surely not. Then faith vitalized by obedience, a "faith that worketh by love," must precede "salvation by grace." So simple.

Now let us turn to something still more practical. "There was a man sent from God, whose name was John. Jno. 1:6. This John, Paul tells us, (Acts 13:24) "preached before His (Christ's) coming the baptism of repentance to all the people, saying unto them that they should believe on him that should come after him, that is on Christ Jesus." Were they saved before John preached the baptism of repentance unto them? If so, why did John do such preaching?

Again, "John did baptize in the wilderness and preach

the baptism of repentance for the remission of sin." Mar. 1:4. Were their sins remitted—saved by grace—before John did this preaching? Of course not. Still, "John gave (them) knowledge of salvation by the remission of their sins." Lu. 1:77. Did John give them this knowledge—tell them they were saved—before he baptized them? Who will affirm? Hear John, "Bring forth; therefore, fruits meet for repentance." Did he say this to saved people? to people whom he had already baptized? No indeed.

In John's day it took faith, repentance, and baptism to give knowledge of salvation—to be "saved by grace."

Paul was told to "arise and be baptized and wash away thy sins." Were they already washed away before he was baptized? If so, Ananias didn't know it, neither did Paul. Hear the Holy Spirit through Peter, "Repent and be baptized everyone of you in the name of Jesus Christ, for the remission of sins. Acts 2:38. Were their sins remitted—"saved by grace"—before they did what Peter told them to do? Again, "The like figure, (salvation of Noah by water) whereunto even baptism doth also now save us." 1 P. 3:20. "Baptism doth also now save us," says the Spirit. John, the Baptist, Paul, Ana-

nias, nor Peter knew anything about a symbolic or an emblematic salvation or remission of sin in baptism. It was a real thing with them, and it preceded "salvation by grace," or was made the means of salvation by grace.

If we could have remission—salvation by grace—before faith, repentance, and baptism, then Christ died in vain. If God saves men without obedience, why stand we in jeopardy or doubt? Rather, "Let us eat, drink and be merry, for tomorrow we die," and all will be well!

Now, after all, isn't it easy to understand—so simple—how we are saved by grace? God hasn't changed the plan. As Paul would have us understand, "It (the promise) is of faith that it might be by grace." Rom. 4:16. Just meet the conditions laid down in the Bible, and God hands over salvation as a free gift. Simple isn't it?

If God saves by grace without obedience, why does the sinner invariably inquire, "What must I do"? And why were they never told by Christ or the Apostles there was nothing for them to do. Looking at it in this way "salvation by grace," to the writer, seems simple and easy to understand. How does it seem to you?

B. E. K.

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HOW GOD MAKES APOSTLES.

The curse of the modern church is the man-made apostle. The difference between the God-made and the man-made apostle is as vast as the difference between the paper rose and the American Beauty rose.

The man-made apostle may overflow with paraphrastic perfume and abound in poetic pedantry, and the people who swallow the ministrations of the man whom God has not sent, will wither and starve in soul, and like sick sheep will turn into any trail at hand, seeking rest and food.

The man-made apostle deals in man-made philosophy, poetry, rationalism, science and political bombast. The God-made apostle feeds the people upon the Word of the living God. He magnifies God's Son. He presents God's ultimatum to a wicked and pleasure-mad generation.

Man-made apostles boast their education. God-made apostles rejoice in salvation. Man-made apostles preach legislation as the cure for man's moral decay. God-made apostles preach regeneration as the only hope for bankrupt humanity.

Man-made apostles deal in

interrogation points and subtle denials. God-made apostles use exclamation points and eternal verities.—F. E. O., The King's Business.

A RETROSPECT.

With this number the "Monitor" closes the first epoch of its adventure. To be able to say that it is more alive today than when it first sprang into existence affords no small degree of gratification.

Long and earnest has been the concern for the welfare and purity of the church that finally culminated in the launching of a paper.

Many hearts have been exploring the corrupting influences that have been making steady encroachments upon us, and today many hearts are torn, and bleeding because of evils that have made inroads upon us and become so strongly entrenched that nothing perhaps, short of prayer and fasting and the power of God will ever enable us to overcome and remove them.

It might be interesting to note the successive steps and connecting chain of events that led up to the final decision to start an independent paper, but the story would be too lengthy for our space at

this time.

Suffice it to say enough hearts for a succession of years beat in unison to keep the spark alive until by a constant breeze of interest it was finally fanned into a flame that could no longer be resisted. Hence the "Monitor" is the result of irresistible impulses that strove for recognition and expression.

And now that it is born and thrust upon the arena of life it is fully conscious that to survive, it shall have to pass thru the throes of a life and death struggle, that as the life of the Christ child was sought by its enemies, so, in all probability, the life of the "Monitor" will be jeopardized.

So with fear and trembling we say good-bye to the old year, glad to have been permitted to live thru it and to have borne some little part in its struggle to uplift mankind and to put forth this humble effort to sound alarm to His children ere they drift so far from Him that return will be impossible. And having made this feeble effort, for which we have no regrets, we now pass into the new year, resolved to do more and better work for the Master; resolved to continue to comfort all that mourn, in Zion, to lift up the

fallen, to cheer the sad, and to raise a voice of warning and admonition to the wayward, and to exhort us all to higher planes of living. With this aim in view, we invite the reader to go with us, and while it is not anticipated you will approve everything, yet by working together, a greater unity will be developed

Typographical Errors.

On page 10, last issue, put 2nd line from the bottom, first column, between 2nd and 3rd lines from bottom of page 8, 2nd column, to make sense.

On page 12, section 4, follow 4th line ending with "to" by "preach. But we are told of" Sister Major and it will make sense.

OF INTEREST TO YOU.

To the Reader:—You have now received a number of sample copies of the Monitor, enough to enable you to know its policy and aims. We should like to have you go with us thru the coming year so that we may get acquainted and know each other better, and unite our efforts in this great cause. So if you wish the Monitor continued to your address, send in your subscription without delay.

NEEDS.

By needs we mean things needed for the defense of the teachings of the Scriptures and the doctrine of the Church.

The first need is a knowledge of the New Testament teaching, to sufficiently fortify us against false teachings. We need to know how to interpret the Scriptures so that they harmonize. When we have a plain, thus saith the Lord, on a particular subject, all other scriptures bearing on the same subject must be interpreted so as to harmonize with it.

The second need, is an humble contrite spirit, submissive and willing to obey the teachings of the Scriptures regardless of them conflicting with worldly sentiment, or how far they may lead us from the doings of the world. The love of the world is enmity with God.

The third need, is a ministry that will not shun to declare the whole Word of God without concessions or fear of being called pessimistic, who believe that the Scriptures were given, not only to suit the times and conditions of the world at the time they were written, but that they were given to suit all conditions, at all times, as long as time shall last,—what was required to save a soul in the

days of the apostles is required to save it now, through the grace of God.

The fourth need, is a medium through which our thoughts can be exchanged from various angles on Bible subjects and church government, that there may be a unity of mind and purpose, that we may all be of the same mind,—the mind of Christ.

The fifth need, is a united effort in our labors and prayers for a closer walk with God. May we all pray that God through the Holy Spirit may lead and direct us aright.—J. H. Crofford, Martinsburg, Pa.

DYING AT THE TOP

(By J. M. Danner)

Having spent much of my childhood in forests or near by them, there was implanted within me, early and intense love of trees. This was especially true of the chestnut forest, which each autumn produced an immense harvest of chestnuts, but alas, What has happened? Their former beauty and fruitage has all past away, and why? You can now search these groves for miles without finding a nut. The intelligent observer will notice that these giant fathers of the woods have contracted that deadly disease of the forest

kingdom,—Blight. Slowly, but surely, one by one, these giants are attacked and their usefulness destroyed. But observe the first signs of its invasion are seen at the top, and the withering on the top creeps lower and lower and in the course of a few years acres and acres of valuable forests have become ruined, almost entirely worthless.

Simple as this illustration may seem, yet it has preached a profound sermon to me, whose moral is: Once decay sets in at the top, in a plant, or individual institution, nation or church, there is no stemming its fatal downward course. This has been the sad experience of nations and churches in all ages in the history of the world.

A parallel to what has taken place among the giants of the wood, may be seen in our present day social, national and religious circles. Signs of decay have made their appearance at the top and its downward course is becoming more apparent each day, in and out of churches. This is by no means a new discovery. Others with clearer vision and keener judgment than mine, have forewarned and freely spoken of it long before this. When Mr. Alfred Wallace Co., discoverer, with Mr. Darwin, of the theory of evolution, was

asked on his ninetieth birthday what progress the world had made during his long life he replied that modern social and religious circles, instead of showing intellectual, moral, and spiritual advance, have profoundly declined. Notwithstanding all our modern discoveries, inventions and superior advantages, we are far from being as good as our fathers were. We know more of science, but less of virtue. Look where we may, we see moral and social depravity. Spiritual and social diseases are rampant. Vice festers on the very surface of society, political corruption runs riot, and religious corruption is obvious. Those at the top are foremost in corruption. Those below follow the example that is set them, on high.

Our own Emerson, shortly before his death, strongly expressed his belief that progress in our day has not been keeping pace with our decline. With the increase of science, knowledge and prosperity, has come a decrease of New Testament righteousness. While we are acquiring new sciences, we are losing old virtues, while we are trying to gain material wealth, we are losing highly prized spiritual treasures. Our political, social, moral, and religious deterioration has started at the top,

and is fast percolating thru the lower strata.

Other men and women have spoken plainly along this line, to show spiritual depravity raves at its worst in the upper strata. The higher the social position, the lower the morals. The greater the wealth, the greater the corruption. The viler the novel, the larger the number of its readers. Among the fashionable, the more scandalous the play, the surer its popularity among the socially select and elect. God, to them, has become a bugaboo to frighten children with, a superstition to keep the rabble in check. The Bible is classed with Grimm's Fables or Andersen's Fairy Tales. Sport has taken the place of worship. There is honor for the golf or dance instructor, for the ballet or movie star. Little or none for the preacher, especially if he is a true preacher of righteousness. Divorce, uncompromisingly forbidden, has become a common practice. The higher the social position, the more frequent marriage infidelity. Indulgence in intoxicating liquors and cigarettes, regarded by many of the former generation as a disgrace even to men, has become the favorite sport of the women of the smart set. "The painted woman" that was looked upon with horror and

contempt in Biblical times, has made her appearance among our own sisters, and has become most frequently sought and courted by the world. Idleness, parasitism, self indulgence, extravagance, pleasure and fashions have rarely been as shockingly common as they are today among our so-called topmost of society, which has given sway to magnificent church houses, and worldliness to an astounding degree in our own fraternity. If, as has frequently happened before, corruption and decay at the top, constitute the beginning of an end, the end cannot be far distant, "for the very elect of God is permitting itself to be deceived", as pointed out by the apostle.

One of the greatest causes of this decay is the lack of authority, which was the distinguishing characteristic of Christ's teaching, "He taught not as the Scribes and Pharisee, but as one having authority." This laxity is especially seen in the Protestant division of the professing Church, and readily recognized in our recent conference decisions. Every man choose his psalm and every man practice his doctrine. The latest theological fad is, that in true religion, there is no final authority for the Brethren to accept this doctrine, is to accept its execu-

tion. The only ground upon which the Church has any right to appeal to men is, that it has been founded upon authority, no less an authority than the Bible, and nothing but the Bible, as the word of God, and with this, as its authority it has been given "The keys of the Kingdom." Protestantism, from which the Church of the Brethren sprung, was born out of Romanism. It came out as a protest that the Church of Rome was setting itself up above, as the word of God, that the Church was claiming the right to fall back upon the opinion of men. Protestantism not only protested against Romanism as the perverter of the Bible, but as an ultimate denier of the Bible. Protestantism came forth with blazoned on its banners, "The Bible and nothing but the Bible." On this, it staked all its claims. It thundered in the ears of Pope and prelate, Church and Conference, "thus saith the Lord," as the end of all controversy. And men listened, as men will listen, to the voice of eternal authority. The Church today is throwing away its authority. It is making a complete surrender, and for this reason it has lost, and is losing its power with the multitude. For when a church no longer speaks with authority, it

ceases to have a right to speak at all.

"Pure and undefiled religion" is to the world, what sap is to a tree. When its sap no longer reaches the top, it will die and die completely. Civilization is dying because the church is failing. By restoring the latter to its New Testament position, we could easily restore the vitality of the former.

Ours is the duty. If we are not to prove ourselves base ingrates, unworthy descendants of worthy sires, we must keep unpolluted and sacred, "The faith once delivered to the saints," at such a tremendous sacrifice. Amen.—East Berlin, Pa.

THE GREAT JOY OF CHRISTMAS.

(Luke 2:8-11)

By Leander Smith.

When we hear an angel from Heaven declaring good tidings of great joy, which should be to all people, the heart is straightway set on remembering how wonderous true this declaration of His has proved already; set on considering how infallibly true it will prove to the end. The fountain head of the river of our bliss is the manger at Bethlehem. Every separate stream of

our rejoicing is to be traced back thither. The source and beginning of it all is the Infant Savior, wrapped in swaddling clothes and lying in a manger, and why?

Because He is the pledge of God's forgiveness and of God's love towards man. We were before at enmity with God, we lay under a curse. The sentence of death had been passed on all our race. Behold the beginning of the undoing of the curse, the dawn of new light and life to a dead and benighted world. All saving mysteries were contained in Christ's Incarnation—somewhat as a forest may be said to be contained in an acorn. And hence first it is that Christmas is the season of our greatest joy.

Immediately out of this flows our gratitude as a Church. Let us consider what was the condition of the world till Christ was born. On one nation only, and that the smallest, had the dew of the Divine blessings as yet descended. What had we been in this far land, but for the substance of the angel's message to the shepherds.

As individuals, we find here our personal grounds of gratitude and rejoicing: for Christ's coming into the world it was that which hallowed every relationship, and blessed every age and estate. By His

precepts, His example, His grace, He has guided us through life's mazy path; planted in us high principles of action and the very divinest motives; sanctified affliction, and sweetened sorrow, and beautifies poverty, and made infancy most precious, and old age most honorable.

Then, lastly, consider how entirely from the coming of Christ in the flesh it comes to pass that the mourner learns to dry his tears. This privilege of Christian faith and hope was unknown to the heathen. But now the daystar arises in the darkest season of bereavement, and (as on summer nights) there is a token of the morning almost before the hour of sunset has quite passed away. And if the progress of decay in ourselves, and the prospect of death is not very terrible—whence it is, but because as on this day was born to us a Savior, which is Christ the Lord? In Him we know that we are more than conquerors. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me."—
808 Avenue E., Council Bluffs, Iowa.

We may open our mouths and God will fill them—with air. "Open thou my mouth and my lips shall speak thy praise."

BIBLE MONITOR

Poplar Bluff, Mo., November, 1922

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By B. E. Kesler, Matthews, Mo.

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Application to Be Entered as Second
Class Matter at Poplar Bluff
Pending.

TEACHING DOCTRINE.

The Church of Christ is suffering the loss of strong spiritual food which only can be supplied by the Biblical treatment of the great doctrines of the Bible.

In an earlier generation Christian parents regularly catechized their children, and in the Sunday Schools as well the catechism was taught and its contents, questions and answers, memorized. In this way the minds of the children were filled with the Scriptures.

In an earlier generation, preachers too expounded the great doctrines of the Bible, and their hearers, both young and old, were used to sitting for an hour and sometimes for hours to listen to profound Scriptural arguments on the atonement, faith, grace, repentance, justification, retribution, security, the work of the Holy Spirit, union with Christ, and other great truths. These men were great men, mighty men, strong preachers, who preached strong sermons.

They moved and stirred things. Folks were really convicted of sin in those days and also really saved. The people of God thrived and grew vigorous in their spiritual lives.

These things are now largely neglected in our homes, Sunday Schools and pulpits and have given place to other things. In the home it is worldliness, fashion, pleasure and temporal duties that have broken down Bible teaching and Bible study. In the Sunday School and the church the emphasis is placed on present duties. Here too, music and entertainment is often given the lead. The preacher preaches a little sermonette or reads a little gilt-edged essay, the rest is all music and formalities. The great doctrines of the Bible are scarcely ever taught or referred to. It is all present duties, how to live, what to do, how to fight sin and improve ourselves and others. The lack of teaching the great doctrines of the Bible is most appalling and it is almost universal.

We hate to state the result of this awful lack, but we must state it to be true to our convictions. Christianity on the whole is weak at the root and is showing decay in the fruit, because of this lack of teaching the great doctrines of the Bible. There is a lack of spiritual vitality among God's

people. There is spiritual dearth and barrenness everywhere, because there is a lack of the supply of strong food which produces vigor and fruit.—Bible Teachers' Quarterly, "Christian Life Series."

INCONSISTENCY.

By A. W. Zeigler

Consistency is said to be a jewel, but that jewel, if it be such, is, by us, quite often, very much tarnished.

No one aims to be inconsistent, but unless we are constantly on our guard, our inconsistencies will be very manifest.

Most painful of all, is our inconsistency when it is related to our religions and spiritual life. To illustrate, let us note our attitude toward the following subjects: The use of tobacco, card playing, strong drink, worldly fashions, wearing of gold and jewelry, instrumental music in the worship of God. As to the use of tobacco and card playing, the Scripture is silent, except in its general teaching, in which each is forbidden in general terms. As to strong drink, the Scriptural teaching is strong enough to forbid its use, but on worldly fashion, wearing of gold, and instrumental music in the worship of God the Scripture is quite specific; and

in our attitude toward these things, to the writer at least, we seem to be quite inconsistent.

The use of tobacco, tho not specifically mentioned in Scripture, by practically all of us, as a church is believed to be wrong. On the sinfulness of strong drink, we are quite agreed that it is wrong to indulge in its use, and no brother who uses tobacco or strong drink would, knowingly, be appointed to teach our children in Sunday School or set apart to the ministry which is all well enough. But when it comes to card playing, some say, "It's just how you play. If you don't play for money it's no harm." To the writer, this seems inconsistent. As to worldly fashion, the Scripture is very plain in condemning it, yet we hear very little said about it from the ministry. The wearing of jewelry is just as plainly forbidden in Scripture, but on this also, many of our ministers are silent, and many buy it for their children who are members, which seems quite inconsistent.

Then, too, the Scripture teaching on the manner of worship, which is to be "in spirit and in truth" is plain enough, and all know there is no spirit in the instrument, and to try to worship God with it is to be very inconsistent.

But they say, "It's only what you play."

Now, making comparison and the application, on the use of tobacco and strong drink we teach total abstinence, but on worldly fashion, "If it is not for pride" it is all right. "If wearing gold is not for style, it will not hurt you, and in instrumental music in worship it is just what you play."

Now if it is, "How or what you play, why or how you wear gold, how you follow the fashions of the world," why not how you use tobacco, or how you use strong drink?

If tobacco users or strong drink users may not teach our children in Sunday School or be set apart to the ministry, why should those who play cards, follow the fashions, wear gold, and jewelry, be allowed to teach our children in Sunday School, and be leaders in the various activities of the church?

This, too, seems quite inconsistent, and is responsible for much of the worldliness that has gotten into the church.—1018 Wellington, Waterloo, Ia.

A few well-chosen stones from God's Word are a much better preparation to cope with the modern Goliaths of infidelity than Saul's armor and sword of learning and wit and eloquence.—R. A. Lorey.

SECULAR EDUCATION AND CIVILIZATION NOT ENOUGH.

By Leander Smith

"For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called: But God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that He might bring to naught the things that are: that no flesh should glory before God." I Cor. 1:26-30.

If education, science, philosophy and secular civilization alone could make a nation morally good, the Greeks would have been the purest and strongest nation on earth, but the golden age of their education and civilization was the age of their foulest moral corruption and civic weakness.

The Romans gloried in law and government, and were frenzied with dramatic scenes and athletic sports. We are now imitating their athletics and watching eagerly the rebuilding of the Greek Stadium. They conquered and ruled the world as no other nation ever did; unaided human genius

never surpassed the wisdom of their civic institutions. The code of Justinian underlies all English law. We see the majesty of Roman law in Acts 16: 35-39 and 19:35-41.

Americans burn incense to the goddess of liberty as stamped on our coin, and "do themselves proud" in education, commerce, manufactures, and mechanical inventions.

All classes think themselves wronged rise up and demand their rights. "My rights and your duties" is the selfish theme of the councils and societies.

The negroes of the South have been taught more of their rights than their duties, and the undue predominance of intellectual above religious and moral training since the war has brought them to a state of pompous conceit and greater immorality and crime than when they were in slavery. Look what the world-war has done for the moral standing of our American people: murder, robbery, strikes, divorces, and unrest has increased amazingly. Education without moral training is usually a curse. It only civilizes sin and polishes pollution.

Most of those in our free land who shriek for liberty, are frenzied for liberty to do something wrong.

Education without moral

training is usually a curse. Apart from God, He that increaseth knowledge increaseth sorrow. Eccl. 1:18.

Liberty among the ignorant and sinful, is the most comprehensive of all evils, and progress in the wrong direction, like speed in a blind horse, hastens catastrophe. Liberty may enlighten but it can not save the world.

Christianity is supernatural and spiritual. Civilization is simply the product of natural agencies. These two operate in different spheres. They are supplemental and not substitutional. This truth lies at the foundation of all true philosophy and theology. No true system of science, morals or religion can be constructed without this. Culture can never take the place of piety, nor science of revelation. An unchristian civilization can no more save mankind than can pagan barbarism.

Men prate about the progress of civilization, and continue to hope for great results to be obtained from it. The gospel of culture is preached from many of our pulpits, and there is, if possible, a stronger tendency than ever to lean upon schemes for reforming society by improving human nature.

Yet any observer must see that there is no change in the

tastes or inclination of mankind. Take the lust for wealth, the craze for worldly amusement. Has it ever been more marked in the world's history than at this very hour?

What does God care for Cain's city-building. Jubal's musical genius, Tubal Cain's master mechanism, and Lamech's boastful poetry, employed to improve the world and glorify man? Do such things bring men to God?

"If parts allure, think how
Bacon shined
The wisest, brightest, meanest
of mankind."

All the institutions of the government created by the genius of man, inherit the imperfection, weakness and mortality of their creator. They become corrupt by the inherent depravity, and civilization multiplies the temptations and dangers of human society.

A fifty ounce brain over a sinful heart is a vain thing for safety. They will not accept salvation.

"Human happiness has no security but freedom; freedom none but knowledge; knowledge none but virtue; and neither freedom, knowledge nor virtue has any security nor immortal hope, except in the principles of the Christian religion."

Roman law, Grecian wisdom, and Hebrew religiousness, as

seen on the Cross, combined to crucify the Lord of Glory. Luke 23:38.

Greece achieved wonders, especially in art and the cultivation of the esthetic nature, of which the beautiful Corinthian column is a relic. The Greeks brought the sense of beauty in form and color to the highest perfection of any race that ever lived. They mixed more aesthetical brains with their colors than any other artists. Their sculpture and paintings continue peerless. But this genius could not save them. Art is sensuous and it gilds the fascinations of the earth. It is exceedingly difficult for an artist to be a spiritual man, as Ruskin has emphatically asserted. Art is a human creation and not a divine inspiration. It is terrestrial and not celestial. It may minister to vice as well as to virtue and in female attire it is usually allied to vanity and pride. Vice in Paris, and in the United States, the polished and polite, is the leading fine art, and people from all over Christendom, and even Paganism, are taking lessons from these two great countries.

Remember that God places a small value on art in comparison with moral and spiritual things.

Science and art have no sense of sin and no remedy for

sin, and their pursuit is far from the highest mission of mortal and immortal man.

When we speak of a "good painting" and a "conscientious artist" we do not use these terms in a strictly moral sense.

A minister of Boston, Mass., has lately said that of all cities in America that Boston stands highest in culture and lowest in morals.

The fine and delightful sense of beauty has no necessary connection with duty, and the cultivation of the intellect no necessary connection with the conscience. There is no essential element in music, poetry, sculpture, or painting to elevate man morally or spiritually.

The golden age of Grecian glory was the age of her foulest moral corruption. When Pericles ruled Athens and Socrates taught philosophy, Aspasia, a courtesan ruled them both and the common people imitated their rulers and teachers.

Refined flesh is as far from God as coarse flesh — the refined culture of Voltaire as the coarse barbarism of Sitting Bull.

There is always a tendency in human nature to exalt material things and frivolous pleasures, especially if they minister to refined flesh, and

this reigns today.

The conquering Romans inherited the polished civilization of the Greeks, but their philosophy and statemanship could not improve public morals. They had artists in vice and crime. Fourteen Sicari stabbed Caesar with great skill and grace Paul gave but a passing glance to their art wonders. Christians in the empire were saved out of a thousand vices, many of them common to all classes and both sexes. They sprang up like white lilies out of the muddy ooze of a pestilential swamp. They were men and women to be wondered at.

The world was the prey of the Romans and selfish sensual enjoyment was all the rage. When nobles feasted on the brains of peacocks and the tongues of nightingales, the masses cried, "Give me bread and the theatre."

In the palmiest days of Roman glory the favors of an accomplished courtesan, like Cleopatra, often swayed the fortunes of the Roman world.

A cultured Roman dandy would sit with his toga exquisitely folded over his shoulder, to hear a recitation from the poets, and if a syllable was mispronounced, his ethical nature would make him writhe in agony, but he would go to the amphitheatre the next Roman

holiday and shout himself hoarse as innocent persons were rent limb from limb by African lions and Bengal tigers.

Architecture, furniture and garniture, are not essential to Christianity. For three centuries the Christian Church had no architecture, and this was her golden age. The finest of all church architecture and decorations arose and flourished in the decay of its spiritual life. Plain neat and inexpensive buildings are best suited to our faith in the simple life of Christ.

Architecture, pictures, music, etc., appeal to the sense, and have but little value for spiritual religion.

We do not need crucifixes and dead images of saints if we have a living Christ and living saints. In fact we have no authority in the Bible for Catholicism, we should be very careful to guard against every thing that tends in that direction.

The great end of a Protestant service in a mixed audience is preaching. The vitality of the service is gone when you can not see and hear the minister, and he is only a part of a vain spectacular show.

A few simple and reverent forms of art are indeed proper and promotive of spirituality, but the church is not a school

to train actors, actresses, clowns, etc., salvation is not by taste, religiousness is not righteousness nor devotion.

The vices and crimes of the Romans were stamped on coins, painted on chamber walls and sown broadcast over the pages of their poets, satirists and historians.

Indeed do we not even now find vanity and fashion in dress stronger than modesty? There were artists in both vice and crime.

Solomon has stamped on all these things "under the sun," "Vanity of Vanities, all is vanity."

May God help us to "Contend earnestly for the faith which was once for all delivered unto the saints."

"Faith of our fathers! living still

In spite of dungeon, fire and sword:

O how our hearts beat with joy
Whene'er we hear that glorious word!

Faith of our fathers! holy faith!

We will be true to thee till death!

Our fathers, chained in prison dark,

Were still in heart and conscience free:

How sweet would be their children's fate,

If they, like them, could die

for thee!
 Faith of our fathers! holy
 faith!
 We will be true to thee till
 death!

Faith of our fathers! we will
 love
 Both friend and foe in all our
 strife:
 And preach thee, too, as love
 knows how,
 By kindly words and virtuous
 life:
 Faith of our fathers! holy
 faith!
 We will be true to thee till
 death!

—808 Avenue E, Council
 Bluffs, Iowa.

THE BIBLE MONITOR.

We are sincerely glad for the BIBLE MONITOR. It came none too soon, but at a time to give hope and inspiration to those who deplored the worldward trend of the church, and were almost ready to give up hopes for better conditions of things.

We admire its editorial:—"As to Apology, We Have None," etc. There is no apology necessary for the upholding of right, and when we are debarred from making protest, through the regular channels, which are instrumental in bringing about present condi-

tions in the church, it becomes the duty of God's children to cry aloud through whatever medium may be at their command in opposition to wrong.

The worldward tendency has spread throughout the brotherhood, from coast to coast, within the last few years at a tremendous pace, as though Satan had been in chains and was let loose, but we are glad to know that at some places whole congregations still remain loyal, and that there are some in almost every congregation who are still loyal, and deplore the present condition of the church. To such the MONITOR comes as a comforter, because we then know that not all like "Demas hath forsaken me having loved this present world," but it gives us the assurance there are still those in the church who have in their hearts the love of God, —those who are trying to show that they have come out from the world and are His "peculiar people."

We are glad its columns will be open to the opinions and discussions of the various church problems which are confronting the church, that it will be partial to none who can base their arguments upon Scriptural teaching.—J. H. Crafford, Martinsburg, Pa.

THE DANGER OF MEDDLING WITH SIN.

No man can trifle with sin and escape the penalty attached thereto, for it is an unalterable law of God that whatsoever a man soweth that shall he also reap. The sowing may be sweet, but the reaping will be bitter.

Let no man consider himself too great, too wise, or too strong to be tempted of the Devil; and let no man consider himself too low, too poor or too obscure to be noticed by the Devil.

No class escapes the attention of the Devil, for he fumbles with the fool and capers with culture; he sighs with the sad and frolics with frivolity; he prays with the pious and vies with the vicious; he plods with the poor and races with the rich; he pines with the peasant and romps with royalty. The Devil is a cosmopolite—he is at home in any part of the world and in any society.

The Devil met our forefather Adam in his innocence and purity in the Garden of Eden, and in the conflict, the Devil prevailed. He met our Lord and Master in the mountain of temptation, but in this conflict he failed.

The first Adam came from paradise, conquered in his

conflict with Satan. The second Adam came from the wilderness as conqueror. In the first Adam, all his race died; in the second, all his chosen people receive a life which is eternal.

Sin is one of the most terrible facts in human history. Sin has saddened human life and blackened human history from the Garden of Eden to the present time.

The remedy: "In that day there shall be fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. 13:1. "The blood of Jesus his Son cleanseth us from all sin." 1 John 1:7.

Sin wrought havoc with the race, "but where sin did abound grace did much more abound." Paul, the great apostle to the Gentiles, makes salvation impossible to any man by works that it may be possible to all men through grace. —Leander Smith, 808 Ave. E., Council Bluffs, Ia.

So prevalent has the idea become, "You can't legislate righteousness into men," that if one believes it, he will almost conclude God made a mistake when He gave the Ten Commandments that He didn't know man would be more righteous without their restraining influences than with them.

THE CHRISTMAS SPIRIT.

In these days of seeking after wealth and pleasure we have lost something of the spirit that should govern us on special days, and on all days. And sometimes it seems that the less we have of the spirit the more holidays are wanted. It would help most of us if we gave more study to the meaning of these special days—what they have meant and what they mean to mankind in general and to ourselves in particular.

Take, for example, our next holiday, Christmas. We have known persons who could think of nothing but a dance which was to be given at that time; others thought mainly of a feast; others were going somewhere. But the day was not meant for these things. What is the spirit of the day? How should it be kept? What does it mean to us?

The one great fact is that it is a day set apart to commemorate the coming into this world of our Saviour. It means release from the bondage of the law; it means that an offer of salvation, a means of reconciliation, is made to mankind. It means—or it would mean, if men lived up to their profession—the coming of joy, peace and good will to all mankind. All these things are sadly lack-

ing in the world. Look where we will, and we see the lack of joy and peace and good will. And this can be so only because we are not so filled with the spirit of the day that these things flow from our lives.

We must ever bear in mind that it is not merely a question of having the right spirit on this one day. We cannot possibly have it on this day unless we seek to have it on the other days of the year. We cannot worship the Lord acceptably on Sunday unless we worship him during the week. The spirit of thankfulness that God so loved the world that he sent His Son to seek and save the lost, is not like a garment which we can put off and on as we please? It must abide with us until the end of life or we are not Christ's.

Are our lives filled with joy because of what Christmas means to the world? And have we sought to make our friends and acquaintances shares in this joy? Do we have peace in our hearts and lives because of the Child that was born more than nineteen hundred years ago? And have we made serious efforts to bring this peace to others? Are our hearts full of good will to man? Unless we can answer these questions in the affirmative we have not reached manhood and womanhood in Christ. The world

needs the joy and peace and good will which Jesus came to bring; and yet how often are His professed followers found lacking in these characteristics. The world does not know, and cannot know, the happiness that comes with the possession of these things which Christ came to bring. Only the faithful follower of the Son of God can know them.

So as we celebrate the day, let us more than ever before strive to have our lives full of the joy and peace and good will that come from above. Not passively full, but actively, and so full that they will overflow and bring blessings to the lives of others. In this way shall we be the children of our Father in Heaven.—Grant Mahan, Rehobeth, Md.

THREE-YEAR BIBLE READING COURSE.

(Motto: Read, Think, Act)

The object of this course is to encourage the daily reading of the Bible and give a systematic plan for the reading of the whole book in three years. It is not yet too late to begin on the First Year. For readings of the first three months or for other information see October "Monitor" or write to the secretary as below.

Having read for three months in the New Testament

of the life and teachings of our Savior as recorded in the Four Gospels, we now turn for the rest of the year, 9 months, to the Old Testament, beginning with Genesis. Let us thank God that he has given us this wonderful book, this book of beginnings, of first things and read it carefully and prayerfully.

BRO. CYRUS WALLICK,
Sec'y. 3-Y. B. R. C.
Cerro Gordo, Ill.

Daily Readings. JANUARY.

1. Mon.—Gen. 1.
2. Tues.—Gen. 2.
3. Wed.—Gen. 3.
4. Thu.—Gen. 4.
5. Fri.—Gen. 5.
6. Sat.—Gen. 6.
7. Sun.—Luke 13.
8. Mon.—Gen. 7.
9. Tues.—Gen. 8.
10. Wed.—Gen. 9.
11. Thur.—Gen. 10.
12. Fri.—Gen. 11.
13. Sat.—Gen. 12.
14. Sun.—Luke 14.
15. Mon.—Gen. 13.
16. Tues.—Gen. 14.
17. Wed.—Gen. 15.
18. Thur.—Gen. 16.
19. Fri.—Gen. 17.
20. Sat.—Gen. 18.
21. Sun.—Luke 15.
22. Mon.—Gen. 19:1-28.
23. Tues.—Gen. 19:29—20:18
24. Wed.—Gen. 21.
25. Thur.—Gen. 22.
26. Fri.—Gen. 23.

27. Sat.—Gen. 24:1-31.
 28. Sun.—Luke 16.
 29. Mon.—Gen. 24:32-67.
 30. Tues.—Gen. 25.
 31. Wed.—Gen. 26.

For instructive topical Bible readings see Declaration of Principles in October "Monitor." There texts should not be just carefully read but carefully studied.

The Book of Genesis.

"The Book of Genesis is probably the most important contained in the Bible; it forms the basis of all revelation; it is necessary to account for the moral condition of man, and his consequent need of redemption by Christ. The history, doctrine and prophecy of all the inspired writings take their use in its narrative, and without it would be unintelligible to us. . . It informs us of the creation of the world—of the coming forth of man to inhabit it, and of his development into a family, a tribe, a nation. It also contains the record of many great and influential lives, and presents them with the pictorial vividness, with the simplicity and pathos of primitive times. . .

It narrates the creation of man, with his temporal and moral surroundings. It teaches the Divine origin of the soul, that life is a probation; that

communion with God is a reality; that man is gifted with moral freedom; that he is subject to Satanic influence, and that a violation of the law of God is the source of all human woe. Here we have the only reliable account of the introduction of sin into the world; the true philosophy of temptation, the true meaning of the redemptive purpose of God, the universal depravity of the early race; and we have exemplified the ever ruling providence of God in the history of the good."—J. S. Exell.

Search for the Treasures.

The treasures of God's word are rich and inexhaustible. They do not lie wholly upon the surface, nor are they so deeply hidden that they cannot be discovered. One by reading the Bible with ordinary care finds truths that are uplifting and saving. To the earnest soul the possession of these treasures is an incentive to search more deeply and more carefully for still richer treasures.

Far too many are content to gather facts of history, geography, biography and chronology, all of which are important, but do not search for the grand, spiritual truths that lie in God's word, waiting to be discovered through earnest

efforts.

One of the many proofs that the Bible is God's word is the fact that the devout student finds rich treasures there even though he has read it and studied it over a hundred times before. Truths pertaining to God, to man, to the possibilities of grace, to the future life, unfold before the devoutly inquiring mind.—Aenola's Practical S. S. Commentary.

TO OUR CONTRIBUTORS.

Please write with pen and ink or with typewriter.

Do not wait for special invitation, or for special subjects. Just write as the Spirit directs and send it along. You may have the very message the Monitor readers want. Don't get impatient, your article will take its turn and be printed, unless notified to the contrary.

Remember the Monitor is not a private enterprise, but a religious journal edited and published in the interest of all who desire to develop a greater degree of fidelity, spirituality and true vital piety among God's children, and a strict adherence to the teachings of His word.

Well written articles of a doctrinal nature are always in place.

Articles 800 to 1200 words

are most desirable with the average reader.

Church news of general interest will be appreciated.

WANTED!

Young Men and Women With
Strong Convictions of Truth
and Righteousness and the
Courage to Stand by Their
Convictions to Enlist for
Life as

SOLDIERS OF THE CROSS
In the Warfare
Against the World, the Flesh
and the Devil.

Half-hearted, Weak-kneed
Worldly-minded, Compromis-
ing Recruits are
NOT WANTED!

David had really learned his "improved plan" of carrying the ark from the heathen (cf. I Sam. 6:7, 8). That is where all improvements upon God's way came from. There is a great deal of modern modes of worship that are supposed to be an improvement on the primitive simplicity of the New Testament churches, and to heathenism we must look for the origin of much of it.—
R. A. Torrey.

Four words sum up the situation, "As Did the Heathen." And the professing church to-day is doing as does the world.
—R. A. Torrey.

BIBLE MONITOR

VOL. II

January, 1923.

NO. 1

VOLUME TWO.

With this issue of the Monitor we come to you, dear reader, with more or less misgivings as to what shall befall us ere this volume is closed. While some views with alarm, the advent of the "Monitor," and will no doubt seek its downfall, others hail its coming with joy, and will come to its rescue and rally to its support.

Its policy and aim has been clearly stated in Vol. 1, No. 1, so that none may misunderstand us, and cannot, unless intentionally, misrepresent us. To this policy and aim we shall endeavor strictly to adhere.

Let it be borne in mind we have not set out to split the church, but to counteract and remove the causes, that should a split come, will be directly responsible for it. Why should any one want to split the church? Why, on the other hand, should the loyal and faithful suffer mental pain and distress from the introduction of innovations, and departures from the established principles of the church, without raising a voice of protest and warning?

Some may think the "Moni-

tor" an abortive. Be that as it may, it was born after years of travail and mental labor, and who will say it is not legitimate?

And let it be borne in mind it lays no claim to being a church paper, but a religious journal devoted to truth and righteousness and opposition to error, wrong and evil; and to whom has been delegated the authority to deny the privilege of publishing a paper with such policy and aim, so long as no principles of truth and right are infringed?

Our aim is to come to you once a month. We shall constantly need and appreciate your co-operation. You may not approve everything we may say (hardly to be expected) and we may not approve everything you may say, but that need not hinder us from uniting our efforts in a common cause, in making the "Monitor" just what God would have it be.

So, now, thanking you in advance for any encouragement you may give, and wishing you a happy and prosperous New Year, temporally and spiritually, and praying God's blessing upon you, and seeking an interest in your prayers for

the Spirit's guidance, and not knowing what of good or ill, may be in store for us, we commend you to His exhortation, "Be thou faithful unto death and He shall give you a crown of life that fadeth not away."

PROSPECTIVE.

By way of filling its mission the Monitor during this year will discuss in a general and perhaps, in a specific way, the innovations and departures that are disturbing the peace and unity of our Brotherhood, and the causes or agencies that have led up to their introduction.

Our original plan was to get out a paper six by nine inches, sixteen pages, but present prospects seem to indicate that to accommodate our contributors, we shall have to continue twenty pages as in the October and December issues. This will be done without extra cost to our subscribers.

We hope by the time the next issue is out to get Second Class mailing privileges. This will lessen postage considerably.

From the many encouraging letters received, it would seem we are to have the hearty co-operation of a goodly number of our people. This should be especially encouraging to all who desire to see a reform ef-

fectuated amongst us.

We need a reform in methods, and some neglected practices need to be restored, and some innovations need to be eliminated. To accomplish this, the Monitor solicits the prayers and co-operation of all who feel so inclined. The task, we know, is great, but with three hundred men and God, Gideon took the camp of Midian. "If God be for us, who can be against us?" Who can withstand God?

Our cause is just, our motives pure, and with God as our helper, our efforts shall not be in vain. "Trust in the Lord and do good, and He shall bring to pass the desires thy heart." "Teach them to observe all things whatsoever I have commanded you, and lo, I am with you always even unto the end of the world."

TO OUR SUBSCRIBERS.

By mailing back numbers, all subscriptions to date start with the October issue, and will end with the September issue this year. All subscriptions received from now to March issue will start with January issue and end with December issue. A few will not receive the November issue as the supply is exhausted.

If any subscriber is not receiving his paper, or if any change in address, notify me

at once. Address me Matthews, Mo., and not Poplar Bluff, Mo. Write all addresses plainly.

The outlook is very encouraging. Boost the Monitor. Tell your friends about it. Solicit subscriptions.

HOW WE GOT OVER THE MOUNTAIN.

By B. E. K.

When I was a lad barley entering the teens, I was permitted the rare, tho much appreciated privilege of accompanying my father to the city on a shopping expedition.

Our wagon was well loaded with vegetables of various kinds, and drawn by "old Dove" and "old Jack." Our way led across a spur of the Blue Ridge mountains in Virginia. Everything being in readiness, very early one October morning we set out on our trip. Everything went well until we reached the foot of the mountain, which was just as the sun was going down behind the western horizon.

We had our plans laid, and a fancied "camping ground" in mind, where we were expecting to spend the night. This camping ground was some half mile ahead, and we thot it not at all unreasonable that we should reach the "goal" in fine time to take up

camp, but "old Jack" thot differently. He decided "right here" is good enough place for me to camp." So there we were, one mind, and that a mule mind, set up against two superior (?) minds, minds that were supposed to subdue and govern mule minds. We thot it quite presumptuous on Jack's part to balk that way when we wanted him to help us reach our "goal," so badly. This made no difference with Jack, he stood firm and "fast" in his disinclination. Just who was right at this point we are not saying; at any rate, Jack had done a good day's work, and what did he care whether any one ever camped at so uninviting a place before or ever should thereafter?

What To Do Next.

In a hasty consultation, for night was coming on, it was decided to try various methods to persuade Jack to do his part. Discovering that Jack was more inclined to pull backward than to go forward, with Jack's help the wagon was rolled out of the track so it would have a down grade start, thinking in this way with our help, old Dove could start the wagon with such speed as would encourage Jack, so he would "jump in" and help and we could still reach our "goal," but to no

avail; when the wagon landed in the road Jack would stand "fast" and so did the wagon.

Finding this unavailing, coaxing, petting, persuading, and even toling by holding a bundle of fodder in front of him, were tried to induce Jack to fall in line, but without results; Jack stood firm and "fast."

The whooping, hurrahing and shouting at this stage of the procedure would have reminded you of the 400 prophets of Baal on Mt. Carmel, and just how many, and the kind of epithets, such as slacker, pessimist, formalist, legalist and kicker, and he did plenty of that, were used upon Jack, memory fails to recall, but one thing seemed quite evident,—Jack was going no farther.

All these harmless (?) little epithets having been piled upon Jack without effect, resort was next had to the near-by hazel bushes. Jack met this new ally with still more determined resistance.

So after persuasion of this kind was used to the satisfaction of the superior (?) minds, it was decided very reluctantly that Jack must have his way, so we—went into camp.

The Inevitable.

For once the drivers were baffled and had to camp where no one else ever camped before, or since, but they learned

a very important lesson—they couldn't make the thing go without Jack's help,—and you may be sure Jack was pampered and well fed that night. But, naturally enough, Jack grew more indifferent about getting that load over the mountain next morning, after suffering such earnest persuasion the evening before. And imagine our great anxiety when, before retiring for the night, we learned Jack had "slipped the halter," and the way back home open and unobstructed! Well, if you had seen my father creep cautiously up and with a spring clutch both arms about Jack's neck, and then cling to him as Jack wheeled around and round trying to break loose, (Jack knew it wasn't because father loved him so that made him cling so tightly to him), you would know how keenly we felt that we couldn't pull that load over the mountain without Jack.

The Next Morning.

The two superior (?) minds were not very composed during the night perhaps, wondering what notes the recording angel had made of the events of the evening before, but old Jack seemed to take things easy, and apparently nothing the worse off for the mild (?) chastizing of the evening. But imagine the suspense, wonder-

ing if Jack was going to push up against the collar when harnessed up again!

Anxiety grew more and more intense until Jack was finally "hitched up" again, and to his credit, and to the joy of the drivers, the leaders, old Jack just walk off as tho nothing had happened. All went well until we came to the intended camping ground, one of our "goals". Here the mountain grew steeper, the load harder to draw and,—Jack decided to balk again, so there we were up against a real thing, the mountain, utterly unable to go without Jack's help. Another season of persuading, coaxing, calling unpleasant names, and a tirade of shouting, hallooing and boosting, to all of which Jack seemed perfectly oblivious, and unconcerned, followed.

We Got Over the Mountain.

So there we were, stalled, helpless, unable to move a wheel. All efforts to get Jack to fall in line with the program of the leaders failed. You see Jack being only a mule, couldn't see the necessity of this noise and fuss about carrying that load up the mountain, besides he hadn't forgotten the humiliating taunts and unpleasant epithets and hazel sprouts of the evening before, after he had willingly performed the task of the day in

faithful service. Even mules have some sense of justice and know when they have done what may reasonably be expected of them.

Finally, after a prolonged suspense as to how we were to get over the mountain, another team came down the mountain, meeting us, and seeing our predicament, and being unable to pass us, that mule Jack having shut off all travel over that road, all progression, there was only one way out, only one way over that mountain. So after a little consultation it was decided we old drivers should take a back seat, while the new man "hooked on" his team and assumed leadership.

Old Jack had lost confidence in his drivers, you see, and was unwilling to go farther until a new leadership was installed, in which he could have confidence.

Accordingly, the new team was hitched up, the new driver took the reins and when at the word, "get up," was given, a little shuffling of the feet, a little "chewing of the bit," a tightening of the tugs, the wagon began to move and, to his credit, old Jack was abreast with old Dove, and did himself grandly until the crest of the mountain was scaled, and no one seemed more de-

lighted than old Jack.

Morab.—Even in spiritual things as well as in temporal, leaders may, by indiscretion, lose the confidence of those whom they are supposed to serve, and all progression may be checked until a new leadership is installed who can inspire confidence by faithful adherence to the time honored principles for which the society has stood.

THE NEW YEAR.

Once more we are at the threshold of another year. We know not what it has in store for us. For many of our number it will be the last year on this earth; and God has not revealed unto us who shall be taken and who left. But our course should be the same, whether we are to remain or pass on.

The days of the year are something like the leaves of the blank book in which we propose to keep a dairy for the year. Each page is white, and on it we may write what we will. The days come to us one at a time, each one without a stain. How will they appear after they have been ours? It is of the utmost importance that we consider this, for what is written on the days of the years of our lives will make up the record by which we shall be judged at the last day. The

Revelator wrote of the opening of the books and the judging of the people.

Some like to form a number of resolutions for the new year, writing down the things which they promise themselves to refrain from during the year, and the other things which they promise themselves to do. That is not a bad idea, if the desire is strong and the purpose firm and the Lord is asked to supply the strength that is so often lacking. There is probably no one who has not done, in the years just closed, things that he should not have done and left undone things that he should have done. So it is only right that he should resolve to do better.

So many things tend to draw us away from the truth and into error. There are only two roads or paths leading through the wilderness of this world: one is narrow and leads upward; the other is broad and leads downward. They lie before each one who has arrived at the age of accountability. Our life is largely made up of choosing in which of these paths we shall travel; and our destiny for all eternity depends on whether in our choosing we have let the right decide. We must not get the idea that we can settle the whole problem by making just one choice. The lives of those

about us show that some who chose well at first did not choose well later on, and vice versa.

The only wise thing to do is to make the right choice as early as we have the opportunity, and follow it up by making the same choice day by day throughout our lives. By so doing we shall dwell in perfect safety. There is no other safe way. And man cannot depend on his own reasoning; for we are told that there is a way which seems right to a man, but at the end of it is death. This does not mean merely physical death.

The great danger for the coming year is not that we shall deliberately choose evil instead of good. It is, rather, that we shall be led astray by the things which appeal to the senses, things which seem to be harmless but which finally lead from the upward to the downward way. It seems that at the present time more people are being misled by the false appearance of many of the popular amusements than ever before. We could hardly expect it to be otherwise, for the population has increased, the dwellers in cities number a larger percentage of the population than ever before, and some new form of amusement appears at frequent intervals. And people do not seem to

have time earnestly to consider and ask themselves whither their present course is leading them. These things ought not so to be: they are entirely wrong for those who profess to have forsaken the world and its sinful pleasures.

After all, it is the world that is our great enemy: not the physical world, but the world as mentioned so many times in the New Testament—the world which is associated with the flesh and the devil. Why it should gain control over so many who, at the time of being initiated into the kingdom, faithfully promised to forsake the world is one of the hard questions to answer. But is there any other answer than that they have learned to love the world more than the cause which they profess is dear to them?

What does the new year have in store for us? We do not know; we cannot tell. Yet this much we may and should know; that there will be in it nothing that need frighten the one who walks firmly in the upward way. Paul so beautifully and forcefully wrote for us long ago the assurance that nothing can "separate us from the love of God which is in Christ Jesus our Lord."

* And it was this same Christ Jesus our Lord who gave the promise, "Lo, I am with you

always, even unto the end of the world." Having these assurances, the faithful Christian cannot but enter upon the new year with joy and peace, and the desire to follow more closely than ever before in the footsteps of the Master.

—Grant Mahan, Rehobeth, Md.

CHRISTIANITY VERSUS MODERNISM.

By Leander Smith

"In the last time there shall be mockers, walking after their own ungodly lusts. These are they who make separations, sensual, having not the Spirit."—Jude 18, 19 verses.

There are two very distinct movements going on today in our common American Christianity. Every Christian denomination and millions who are not Christians are affected. These movements are diametrically opposed to each other, and there is no possible grounds for uniting them. No Christian who has convictions and is loyal to them can play neutral. Every aggressive Christian will have to choose the position of one or the other.

These distinct movements have become known under the names of "Fundamentalism" and "Modernism." The latter comprehends the entire cult of Organic and Theistic Evolu-

tion. It stands for the destructive radical criticism of the Word of God, and the consequent denial of every fundamental doctrine of Christianity, that has come down to us through the ages.

The name "Fundamentalism" comprehends the faith of Evangelical Christianity, or in more stricker term it is "The faith which was once for all delivered unto the saints." Jude 3 verse, and the movement has for its avowed purpose the defense of the commonly recognized fundamentals of the evangelical faith that have been and are the object of attack by the cult Modernism. A "fundamentalist," then, is merely one who still believes in the common faith of the historic Christianity. There is an uprising of such individual Christians from amidst all the evangelical denominations throughout the nation against the common foe. The supreme question of all questions in America today is "Christianity vs. Modernism."

It grows deeper than the question of education or denomination. It is the question of vital Christianity itself. The believer in our common orthodox faith, the school that is teaching the destructive heresy of Modernism, even in any sort of modified form, is itself not only a menace to vital

Christianity but to the underlying principles of our American civilization as well. Real Christian education is possibly only in a school that is unquestionably Christian; and that fact, measured by the orthodox faith, is determined by the school's advocacy or repudiation of the rationalistic infidelity of Modernism.

The whole issue must be faced sooner or later in the open; and there shall be an end of anybody's riding the fence and crying "compromise" on this issue. And if organized fundamentalists do not meet the issue squarely in the open and meet it without compromise, pray tell us who will meet it? No other effective force is trying to meet it, save an individual here and there, who have seen the vision and heard the call of the hour.

I have seen a number of men and women, and all under deep exercise of conscience, come asking for help to deliver themselves from the blight of unbelief from the cult of Modernism. I saw graduates from theological seminaries and a certain so-called missionary training school and graduates from some of the State universities, all admitting the blight that has come to their religious life, and all seeking light as to the real teaching of

God's Word. One thing that contributed much to this cult was the now defunct Inter-church World Movement.

After a thorough investigation and a prayerful study of this subject, I am more fully convinced than ever that we are fighting a most deceptive and deadly foe to all that is sacred and dear in the faith that has made us all we are as Christians. It can be summed up under a few heads. We have the strange religious freak of

A cult without a conviction,
A faith without a creed,
A religion without a Lord,
A kingdom without a King,
A ministry without a message,

A professed Christianity without Christ.

It would substitute philosophy for faith, sociology for theology, social service for the gospel to the individual, and biological evolution for the supernatural redemption by the Holy Spirit and the word of God through faith in the sacrifice of Calvary. There is not an atom of vital soul-saving Christianity in it. Is there a vital Christianity without Christ?

Blessed are they that still remain true to God's Word and the historic faith of our fathers and that are not only standing against the subdued

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voice of attempted compromise, but are aggressively opposing the encroachment of the cult that would destroy our faith and make of America a paganistic civilization.

“Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of Jehovah, and shall not find it,” (Amos 8:11, 12). “Behold your house shall be left unto you desolate!” Matt. 23:38.

—808 Avenue E., Council Bluffs, Ia.

GOD'S IMMUTABLE WILL.

By J. H. Crofford

The world is ever moving onward with its changes, and it has done so from the time of its creation. True, great things are being achieved through mechanics and science, but

morality and spirituality are on the decline, which they have been from the time of creation. “Man was made in the likeness and image of God,” pure, sinless, but with the temptation came violation, which was sin. One of the offspring of these first parents was still a greater sinner,—a murderer, —and thus sin continued to increase until God destroyed the world with water. This period covered the first dispensation which was governed by God speaking directly to man.

Then followed the Patriarchal age, when God spoke to men through the Patriarchs which was followed by the Jewish or Law age, which continued until the Gospel age or dispensation of grace, which will continue unchangeable till the end of the dispensation.

Now, is God a changeable God, or how do you account for the different dispensations or forms of government? “God knew the end from the beginning” and made provisions for the governing of the people during the different ages. During the Jewish or law dispensation obedience was compulsory; the letter of the law had to be obeyed to meet the approval of God. The law was not changed from year to year to suit worldly conditions or the notions of men. It was like

unto a servant serving a master.

The Gospel dispensation or dispensation of Grace brought unto us a different form of service,—a love service. Christ came to take unto himself a bride, the church, from among the world. A bride does those things which she knows are pleasing to the bridegroom, prompted by love. This service is not a **compulsory** obedience to the letter of His will, but a **necessary** obedience, and being **essential**, cannot be **optional**, but our service is only acceptable if done through love.

The Gospel is given as a test of the love we have for Him; its requirements are contrary to the nature of man; therefore are a cross, but through the love for Jesus we are made willing to do it all.

The Will is not made changeable to suit the ages but the people of all ages must suit themselves to it. When He chooses us out from among the world to be a separate people, He means it for all time. The ordinances were given for all time. The salutation of the kiss was meant for all time. Jesus never meant that His bride should become so defiled that it would be unsanitary for her members to mingle in love. Cleanliness is next to Godliness and it is the business of

the church to rid herself of filth and such contaminating diseases which we must be afraid of as mentioned in 1 Cor. 5, and not change our practice to the individual communion cup and drop the salutation that the church may admit filth. What was essential to the saving of souls in the days of the apostles is equally essential today, for God's will changes not. Nonconformity to the world then, means nonconformity now, all for the love of Jesus.

There is no license given in the Scriptures for the dance, ball rooms, or billiard tables, or any of the so-called amusements, which it is now claimed must be given room in our houses of worship to hold the young. Such things are not prompted by the love for God. Our prayers and petitions will not persuade God to permit it for this age.

When Christ's time had come to be delivered into the hands of sinful men for your and my sins, how he agonized in prayer, pleading with his Father that "if it was possible this cup might pass from him," but the pleadings of a dear son could not change God's Will. It was immutable, it did not change to suit His wish, "if possible." How much will God excuse us for not living up to His require-

ments? The Will cannot change for the day and age, to suit the worldly conditions but is made to suit all time.—Martinsburg, Pa.

THE CHURCH AND THE WORLD.

The Christian's safety lies in Ever Remembering that he is a Christian—that he is no longer a worldling, unless, indeed, he becomes a reprobate. The Church should ever remember that there is a wide difference and distinction between it and the World.

Is it necessary to remind the Body of Christ that the Head will be severed from the Body that goes a whoring after the World?

Christ cannot, will not be dragged into Evil. Neither will He be with us when evil is dragged into the church. If it is done by men or the devil, Out goes the Candle!

Are we forgetful that the Church of Jesus Christ, and the kingdoms of the world are two separate and distinct Organizations? True, both are Ordained of God; the Church to be led by the Spirit of God, the World to be controlled by the Sword, because it will not submit to be controlled by the Spirit of God.

Jesus founded the Church. He loved the Church and gave Himself for it. We are admon-

ished to love the Church, the Brotherhood, and We Do. Every true Christian will.

Every true Christian, moved by the Spirit of God, is grieved to see the world, with its evils getting into the Church; because the world, the flesh and the devil are not of God and have no rightful place in the Church. They are grieved because it means divisions, trouble alienation; and if not removed, utter destruction.

Not the destruction of the Church of the Lord Jesus Christ, for that rests not in Human Organization, but in Faith and Obedience to God's Revealed Will. "Jesus Christ has become the Author of Eternal Salvation to all them that OBEY HIM." "Thou hast a few names, even in Sardis, that have not defiled their garments, and they shall walk with me in white for they are worthy." But where are the rest? Spewed Out!

Where are the Seven Churches of Asia. Where are the Churches of the New Testament? Did Bro. Miller ever find any of them? No. Why? The record of the 7, and the record of the Corinthian Church explains it all. Also the Galatians. They became Carnal. There were Heresies and Divisions among them. They opened their arms wide

and took in the world. Just as the Jewish Nation fell, so the apostate Churches of the Christian Religion went down. But it cannot be doubted, that many of the faithful from all these Churches are now wearing—“Sin is a monster of such
Have not all these things happened for our instruction? Certainly. And we should heed them. Open the Bible. God is speaking to you. Jesus is speaking to you. The Holy Spirit, through the Apostles is speaking to you. The experience of the former ages all go to confirm the record, that we Cannot serve God and mammon. We must be a peculiar people, separate and apart from the world, and zealous of God’s Holy Will.

So, when we see the ugly and destructive spirit of the world and the devil creeping into the Church it creates trembling and tears. It is like a serpent in the household. Death and destruction is sure to follow unless we can bruise its head. “Oh, it’s only a little one.” Aye! Beware! Little ones grow. “Whatsoever a man soweth, that shall he also reap.” The harvest will be sad.

“Sine is a monster of such frightful mien

That to be hated, needs but to be seen;

But seen too oft, familiar with

its face,

We first endure, then pity, then embrace.”

I fondly hope that the readers of Brother Kesler’s MONITOR may be Careful, Prayerful and Zealous, Watchful, Diligent and Strong in the Good Master’s Cause. — J. L. Switzer.

CONGRATULATORY.

By Arthur B. Rice

Dear Brethren in Christ:

I have received a few copies of the Bible Monitor and am very much in faith and harmony with it and what it stands for, for it will be a redeemer to many true, loyal Brethren and Sisters of the Brethren Church who are not able or in position to help themselves without the help of others. We cannot lay the foundation for the young and rising generation on nothing except the Bible, and our example as a true witness of Jesus Christ and His mission, for if we as a Church do not have backbone enough to declare the whole Gospel and to live the same, God will raise up a people that will; for not a jot or a tittle shall fall from the law till all be fulfilled.

Thanking you for sending me a copy of the Monitor and praying God’s blessings upon you and the task which is be-

fore you, I remain sincerely your Brother in Christ.—Lewistown, Md.

YE ARE NOT OF THE WORLD.

It is nearly nineteen centuries since these words were spoken by the Master. Later we have the beloved apostle urging upon the church the same idea. There must have been a reason for saying what was said on the subject in various places in the New Testament. The world is set in opposition to the church, their citizens cannot be the same persons. When we belong to the kingdom of Christ we cannot possibly belong to the world; and if we are faithful to Him we will have no desire to divide our allegiance.

Since Jesus returned to Heaven many bodies of believers have arisen, have tried for a time to remain faithful to the teaching of Jesus and His apostles, and then have been swallowed up by the world. More than two hundred years ago eight persons came together in far-off Germany and made the attempt to organize another such body. They succeeded, and for some generations their successors in the body remained faithful to their Lord.

But of late years a great change has come over a large

part of the body of believers. They have come to believe, if we are to judge by their way of living, that what was necessary in the early ages of the church is no longer necessary, and that changes in the manners and customs of men carry with them a change in the commands of God. There is no authority in the New Testament for any such ideas. Changes in the actions of men were foreseen and foretold; but they were deplored. The time is here when, because of itching ears, men have heaped to themselves teachers who do not present the truth in its purity and completeness.

Paul called the Galatians foolish because they were turned aside from the truth. Jesus Christ has been set forth before us and we have accepted His teaching in its entirety. Are we so foolish as to cease to obey all the truth? Having begun in the Spirit, do we expect to be made perfect by the flesh? Who has bewitched us? We did run well. Who has hindered us so that we no longer obey all the truth? That we have greatly changed some of our practices which at one time we considered right and essential, no one is likely to deny. That the changes have brought us nearer to the truth and caused us to live more in harmony with

God's Word, we think no one will affirm.

There is a general belief that we are living in the last days. The falling away which we hear and see so much of is one of the indications. But if we are approaching the end of time and if men are falling away from the truth, we should cling the more tenaciously to that form of doctrine to which we have been delivered. The time of the end we have no means of knowing, but of the coming of the end there can be not the slightest doubt, for the Lord has told us that it will come. We need to pay the more earnest heed to the things which we have heard, lest we let them slip. Our time of watching is not past. We must endeavor, by constant study of and meditation upon God's Word, to see the dangers that threaten and warn the people to flee from them. Most persons will not seek the only place of safety which the universe offers: we know that before we give the warning; but nevertheless we shall not be held guiltless if we fail to point out the danger and warn men to flee from it. We may not save many of them, but our efforts will save us from death.

What does the world matter to us? Even if we have fine houses and clothes and auto-

mobiles and churches, what does all this profit us? Are we not told time and again in the Word that these things are dangerous to the welfare of the soul? How many times in the history of the world have we seen great wealth and power and luxury precede a great downfall! Wealth and piety do not often or for long walk hand in hand. The wealthiest church of the seven to which messages were sent through the apostle John was the one that was "wretched, and miserable, and poor, and blind, and naked." What a condition for a church that thought itself in need of nothing! Humility and a full purse are rarely companions. And this is true whether the full purse is carried by a man or by a church.

We are running a race; and we should so run as to obtain the prize. This race differs from the ordinary race, for in that the better one man runs the less chance the others have of obtaining a prize. In the Christian race the better one man runs, the more encouragement and help he gives others, and the greater the number who win prizes. But in this race it is absolutely necessary to continue to the end, for the reward is not at the beginning or in the middle. We may falter, or we may stumble and

fall; yet if we rise and press on faithfully to the end, the prize, the crown, is ours, and no power can take it from us.

Seeing that these things are so, what manner of men ought we to be? Paul said that his flesh desired one thing and his spirit another; and this caused strife within him. The same is true of us. And so we must fight the same fight that he did; we must keep the faith as he kept it, and then we shall have the assurance that he had of a crown reserved for him. We are sometimes led astray by the teachings of men; and when this is true we are not wise, but foolish, and sure to suffer loss, the greatest possible loss. Time is short, and it will make no difference to us whether we are living or dead when the Lord comes. The reward, the crown, is reserved for all the faithful. On the one side is the world and on the other side is Christ. We are not of the world, we do not want to be of the world, for the world passeth away, while the Word of God endureth forever. "Seeing then that all these things (of earth) shall be dissolved, what manner of persons ought ye to be in all Holy conversation and Godliness, looking for and hasting unto the coming of the day of God?"—Grant Mahan, Rehobeth, Md.

INSTRUMENTAL MUSIC IN RELIGIOUS WORSHIP.

J. H. Beer

Amos. 6:1-8—

"Woe to them that are at ease in Zion, and trust in the mountains of Samaria, which are named chief of the Nations, to whom the house of Israel came.

"Pass ye to Chalnek and see; and from hence go ye to Hamath the great: then go down to gath of the Philistines: be they better than these kingdoms? or their borders greater than your borders?

"Ye that put far away the evil day, and cause the seat of violence to come near;

"That lie upon beds of ivory, and stretch themselves upon their couches; and eat the lambs out of the flock, and the calves out of the midst of the stall:

"That chant to the sound of the Viol, and invent to themselves instruments of music like David;

"That drink wine in bowls and anoint themselves with the chief ointments: but they are not grieved for the afflictions of Joseph.

"Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched them shall be removed."

Israel in the days of the min-

or Prophets is a fair type of the religious world today. She was unrestrained, feasting with sumptuous entertainments sportive lustful causing the seat of violence to come near, by which God's right of spiritual worship was destroyed. Therefore God condemns the wantonness of Israel.

Musical instruments were invented and used by Jon-bal, the descendants of Cain, on whom God placed a mark on account of the sin of murder. Gen. 4:21.

Organs were introduced into the Churches 660 A. D. by Catholicism.

I asked a Brother who helped to place an organ into a house of worship what they wanted with it? He said he thought it would put more spirit into the singing.

Listen, God's Spirit is a gift Acts 2:38 — "Ye shall receive the gift of the Holy Ghost. And in Acts 10:45, "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was formed out the gift of the Holy Ghost."

The Holy Spirit is not imparted thru mechanical devices and inventions; or Israel would have had plenty of it. See Amos 6:5

"God is not worshiped with men's hands.—Acts 17:23-25.

You cannot produce spirituality by using your hands on a lifeless mechanical instrument of music.

Neither is such worship acceptable to God. Let us look at Amos 5:23. "Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols." God has here clearly condemned the use of instrumental music in worship.

Emotional feelings alone are not sufficient to guarantee God's approval. See 1 King 18:26-31.

John 4:23, 24 — "But the hour cometh, and now is, when the true worshipers shall worship the Father in Spirit and in Truth: for the Father seeketh such to worship Him."

"God is a Spirit and they that worship Him must worship Him in Spirit and truth."

What is it then?

1 Cor. 14:15 — "I will sing with the Spirit and I will sing with the understanding also."

Eph. 5:19 — "Speaking to your selves in Psalms and Hymns and Spiritual songs, singing and making melody in your heart to the Lord."

Col. 3:16—"Let the word of Christ dwell in you richly in all wisdom teaching and admonishing one another in Psalms and Hymns and Spiritual songs, singing with grace in your hearts to the Lord."

Christ has ordained thru the apostles that we shall sing with the Spirit and glorify God in song, and whatever we do in word or deed, do all in the name of the Lord Jesus.

And since neither Christ nor the Apostles have authorized the use of, or themselves used Instrumental Music in worship, it is safe to follow their example. The less Spiritual life there is in the churches, the more eager they are to seek after the ways of the world.—Denton, Md.

SINGING UNTO THE LORD.

A rapid look at the concordance shows that, of the something more than one hundred times that the word "sing" occurs in the Bible, about half of these times it is coupled up with the phrase "unto the Lord," or a like phrase. It is evident that in these places singing is spoken of as being directed to the Lord, regardless of whether there are human hearers or not. It may be the singing of a single individual on his bed in the lonely night, the group of devout worshippers met together, or the congregation pouring out its volume of praise. But singing of this kind is not especially directed to human ears, but to the ear of God as the great, and in some cases, the

only, listener.

How much of the singing heard in the modern church sounds as though it were directed to God? The soloist, with up-to-date clothes and fantastic trills, warbling from the choir loft, is she (or he) singing unto the Lord—or to the folks? The quartette in evening dress singing some anthem prepared by a theatrical composer, do they do that in order to express to the Lord their adoration for Him—or are they doing it for money, or to please the people or as an attraction to their church?—Wm. M. Smith in King's Business.

COUNSELS AS TO THE USE OF THE SCRIPTURES BY ISRAEL.

Deut. 6:4-9. We are here taught—First, The unity of God (see vs. 4). There are three persons in the Godhead, but they are a perfect unity. "Jehovah our God, Jehovah is One, or, Jehovah is our God, Jehovah alone" (marg., A. S. V.; see Deut. 4:35, 39; Is. 43:9-13; Mark 12:29).

Second, God is to be loved supremely and with all the energies, powers and warmth of the soul. (see vs. 5; Matt. 22:37; Mark 12:29, 30; Luke 19:27). Here no compromise is allowed.

Third, The words of God

were to be treasured in the heart by Israel (see vs. 6). The Word hid in the heart preserves against sin (see Ps. 119:11). We are to let the Word of Christ dwell in us richly as God's people (see Col. 3:16).

Fourth, The words of God were to be taught constantly, persistently and faithfully to their children, by Israel (see vs. 7). The word "teach" really means "to prick." The words of God were to be deeply impressed upon the minds of their children. This matter was important and serious. Here is a lesson God's people should take to heart. The children are too greatly neglected in these days. Many parents are concerned about giving them a good worldly education and a preparation for future earthly usefulness, but the spiritual education is often entirely neglected. And yet Christian parents are responsible to bring them up for God (see Eph. 6:4).

Fifth, The Words of God were to be made prominent on the person and around the home (see vss. 8, 9). The Words of God were to be displayed, practiced and exemplified. Christian homes should have Scriptural mottoes upon the walls. When people come into our homes they should be able to read upon the walls

that we are Christians and love God's Word. We are to hold "forth the Word of Life" by testimony and conduct (see Phil. 2:15, 16).

—"Christian Life" S. S. Quarterly.

SEPARATION FROM THE WORLD.

By G. M. Beard.

"And the Lord said unto him, go thru the midst of the city, thru the midst of Jerusalem; and set a mark upon the foreheads of the men that sigh; and that cry, for all the abominations that be done in the midst thereof."—Ezek. 9:4

This, dear brethren, may well apply to the church of today, and to those who lament the apostate condition of the church.

We agree with our dear Brother J. H. Crofford that the first need is a knowledge, not only of the New Testament, but of the Old Testament also. For is it not written, "Therefore every scribe which is instructed unto the kingdom of Heaven is like unto man that is a householder, which bringeth out of his treasure things new and old?" Matt. 13:52. And, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness?" 2

Tim. 3:16.

We quite agree with Brother A. W. Zeigler, on the foolishness, if not harmfulness, of silly display of jewelry, and time wasting card playing. Only very unthoughtful Christians would do these things. We might say weak Christians, for if they were strong in the Lord, they would not want to waste time and money on these things, but would use them for some good purpose, as in reading their Bibles and good books, and in food and clothing to the destitute.

The true Christian will not be enticed by such worldly things. And as for tobacco, is it not written, "Dearly beloved, let us cleanse ourselves from ALL filthiness of the flesh and spirit?" 2 Cor. 7:1. And if we do not cleanse ourselves from such worldly things as wearing jewelry, card playing, strong drink and tobacco, we can never be true Christians. Let us, then, "lay apart all filthiness and speck of uncleanness." (Jas. 1:21) and thus be, "clean thru the world."

There are times in our lives when we stand somewhere on a Pisgah or Horeb and look back to see our progress or failure. Some day we will find our race ended, our course run, the end drawing near.

How different we may feel about some things than we do now! How little will we care then whether the world approved or censured our actions, whether they call our life a success or a failure! But one thing will matter, Have we been true, true to ourselves, true to our fellowmen, true to our God?

"We live in deeds, not years;
in thoughts, not breaths;
In feelings, not in figures on a dial.

We should count time by
heart-throbs when they beat
For God, for man, for duty.

He most lives,
Who thinks most, feels the noblest,
acts the best,
Life is but a means unto an end—that end,
Beginning, mean, and end to all things, God."
(P. J. Bailey). —C.H.B.

"Thou shalt not muzzle the mouth of the ox that treadeth out the corn" but that doesn't mean you shall turn him loose to his master's crib, or that he shall even have a say as to what he is willing to work for, or that he shall place himself on a stump subject to the highest bidder

"And He kneeled down and prayed." Lu. 22:41. How much of that kind of praying was done at the Winona Lake Conference in June?

BIBLE MONITOR

VOL. II

February, 1923.

NO. 2

THE REMEDY.

By misunderstanding the 3-Year B. R. C. was omitted from the January Monitor. As a remedy we are rushing the February issue and inserting the February Reading.

We trust this will be satisfactory to all who are interested in the Reading Course as it is the best we can do now. The March issue will likely be out by the first of the month. This will change the date of issue, so that the paper for each month will be received the first instead of the last of the month. This change will hurry you up, Contributors. Send it along. We may need it for next issue. Our readers want to hear from you.

ARE WE COMING TO THIS?

We are sent a "clipping" from which we quote as follows:

BIG MASS MEETING.

"A splendid evening's entertainment has been planned.

"Stunts and games will occupy a good part of the time and if you enjoy time with a bunch that is worth associating with come to this big party. . . . "There will be toasts, music and plenty of fun. . . . Oyster supper,

games, music! Doesn't that sound good? And if you have ever been to a County C. E. social, you know what it means. Come on Seniors, and join us at the Church of Brethren this Friday evening. The supper is at six o'clock (bring 30c please) and an evening of games and jollification afterward."

Against such calamity in the name of religion the Monitor most strongly protests.

Paul speaks of some who "sit down to eat and to drink and rise up to play." There is certainly a day of reckoning awaiting those who thus desecrate the house of God.

Just think if Jesus should suddenly appear in the midst of such hilarious feasting and merrymaking! When the "fun" and "jollification" were at its height!"

Peter speaks of some who "think it strange that ye run not with them into the same excess of riot, speaking evil of you." And then he says such "will have to give account to him who is ready to judge the living and the dead." O, my brethren, beware!

Such a "party" at its best, approaches dangerously near revelry, (noisy feasting, gayety). And Paul classes revelry

with certain other very bad sins and; then tells us, "they who practice such things shall not inherit the kingdom of God." Is the Church of the Brethren to be committed to such unGodliness? God forbid.

WHAT NEXT?

"Homecoming Day

"Church of the Brethren

"Auto train will leave the church about 10:30 a. m. Be there and you will have a free ride to _____ Grove where the program of the day will be given.

"10:12 Social gathering.

"12-1 Good things to eat.

"1-2 Reminences of pioneer days conducted by Rev.

"Contests, 2 to 5.

"Ball games, swimming races, Hop contests, Running races, Loop the loop and other sports."

"Adult Division.

"Horseshoe contests, Croquet games, Hackenback contest.

"Everybody come. Invite your friends and neighbors. Let us have a good time together. Bring your baskets with a little of this, that and the other for a picnic dinner."

The above is taken from a program of one of our numerically strong churches, and when one reads it he can but exclaim, WHAT NEXT?

And no amount of doctrinal preaching will ever eliminate

such ungodliness from our churches, and unless some effective means is resorted to it will increase in more and more ungodliness. When such unholy practices are introduced into our church life, spirituality goes out.

And if this spirit of social foolishness is to continue in our church life, there is only one thing left to the spiritually minded. If the identity, purity and spirituality of the church is to be maintained, these and similar practices must be eliminated. If such is a part of Christianity, Jesus made a great blunder in starting the church, and "wood, hay and stubble" may be a part of the superstructure.

TEACHING AND DISCIPLINE.

Just now we seem to be awakening to our folly of the past.

We are awakening to the result of the lack of doctrinal preaching and teaching during the past decade. Somehow during this period we have been stressing methods and certain measures to the exclusion of tenets and principles, and the result has been so disastrous that we are beginning to sit up and take notice.

Innovations have been gradually forced upon us and departures from established cus-

toms and practices have been indulged in until we, ourselves, can hardly recognize ourselves as the Church of the Brethren. And the innovations and departures have been introduced into our church life over the protest of the loyal and faithful whose hearts are rent, and whose faith in the church is wavering, because of them. And this condition seems to be the result of a gigantic, well planned program, that while we stress certain measures and methods; we will at the same time, in a quiet way, introduce and set up certain innovations and departures, and ere we are conscious of what is being done, they will be fastened upon us. And much of this has been done regardless of decisions of Conference to the contrary.

Individuals and churches have introduced hurtful customs and practices contrary to our principles and decisions of Conference and followed them until sentiment became strong enough that they could get Conference to recognize and adopt them. Hence the salaried ministry, instrumental music in worship, office seeking and holding permission to practice law, licensing women to preach have been forced upon us, with standing in prayer, omission of the Lord's prayer, sandwich love feasts,

etc., yet to receive recognition and adoption, to say nothing of worldly adornment, jewelry and games, all of which are detrimental to true vital piety and holiness. To this fact we seem to be awakening.

And now what shall be done to counteract these evil influences? Two courses are open to us, each having its advocates and supporters. One course, the most popular one, is to set up a vigorous campaign of teaching and preaching doctrine, and emphasizing the claims of the church. This however can not accomplish much; for the preachers and teachers who have been instrumental in introducing the things that are disturbing our peace and unity, will not teach and preach against them, and no amount of teaching and preaching can atone for, or overcome the lax teaching and preaching and loose discipline that have fastened these things upon us. It will take more drastic measures and determined efforts than these.

The other course, the unpopular one, but the only effective one is to supplement this teaching and preaching by discipline judiciously administered, not arbitrarily but lovingly and earnestly.

"Them that sine rebuke before all, that others also may

fear." "Now I beseech you, brethren, mark them that are causing the divisions and accusations of stumbling, contrary to the doctrine which ye learned; and turn away from them."

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us." These instructions are plain and this command, tho drastic, is **in the name** of our Lord Jesus Christ.

Teach as we may, the church will never rid herself of these disturbing influences that are causing division without the aid of Bible discipline. Then, too, it will be noted that these disturbing influences are "**con**trary to the traditions received from Paul," and transmitted to us by the fathers that preceded us.

We may cry "legalism," "formalism," "dogmatism," "pessimism," "Calamity Howler" and what not, but that will never exonerate us from refusing to use God's means to keep evils out of the church.

It is granted the elimination and removal of these disturbing influences is a task of no small magnitude, but by God's help, it can be done, if we take

God's way for it.

And if we really want to see it done, a way will be found that is in keeping with God's word and perfectly legitimate and scriptural.

POSITIVE AND NEGATIVE RIGHTEOUSNESS.

By B. E. K.

Has it occurred to you that there is a positive and a negative side to Christianity? That it consists in the observance of certain rites, and sundry laws, and various acts of righteousness? Positive righteousness implies obedience to the positive commands of the gospel, meaning those commands that require a physical or mental act to perform, while negative righteousness implies obedience to those commands that exert a restraining influence upon our lives, meaning those commands, in obedience to which, we abstain from doing things that are forbidden; and in addition to these, there are the many acts of righteousness, faith, virtue, temperance, patience, godliness, brotherly kindness, love and so on, that adorn and embellish the Christian life, by which we rise to higher and higher planes of holiness, and attain more and "unto the measure of the stature of the fulness of Christ,

perfecting holiness in fear of God."

If any one of these be lacking, we fail in so far, from attaining unto that state of Christian perfection that characterizes the true children of God, and, in so far, our Christianity is a failure, and, in so far, something other than the mind and Spirit of Christ is dominating and controlling our lives.

The first of these is being emphasized, perhaps, strongly enough. That is, the positive side of practical obedience to rites and forms, is insisted upon strongly enough, not too strongly however, for that would be hard to do. Then too, the latter of these may be receiving proper attention, but in the mind of the writer, we come alarmingly short on the second of these traits of Christian teaching and practice—Negative righteousness.

We seem to have gotten into a state of thinking that every one should be a law unto himself, and if he fails to enact a code for himself that would impel obedience, or if he fails to live up to the restraining influences of the gospel, that is no affair of ours, that he will stand or fall on his own attitude toward these influences unaided by us—that we are in no sense "our brother's keeper" in these things—and

as a result, a strong influence against discipline has been developed, so that one's orthodoxy and mentality is almost questioned if he raises a voice of protest against certain lines of conduct, indulged in by some, that are bringing reproach upon our holy religion, and by which our spirituality, power, and vitality are being lost.

Should the idea of formalist or legalist arise in the mind of any here, let it be borne in mind the idea is not chargeable so long as, "If ye know that He is righteous, you know that every one that doth righteousness, is righteous even as He is righteous," is true; or so long as, "Man shall not live by bread alone, but by every word of God," holds good.

"Be not conformed to this world. Be not drunken with wine. Be not unequally yoked together with unbelievers," tho negative in their teaching, are as binding upon us as "Believe, repent, and be baptized," and disobedience in the former will prove as fatal as disobedience in the latter. "Blessed are they that do His commandments," points as truly to the former as to the latter.

We are told, "All thy commandments are righteousness," and this includes this negative as well as His positive commands. So, then, it is

not enough to be positively good and righteous, but we must as surely be negatively righteous and good, must as studiously refrain from doing things forbidden, as to do the things positively required of us.

It takes obedience to all these various commands to teach and exemplify the spirit that characterizes the true children of God.

Let us not be deceived, then, by all this talk about legalism, formalism, and legislating righteousness into men; such talk only tends to encourage disobedience. External obedience alone, may not take us to Heaven, but where is our hope to get there without it?

HOW WE GOT THE SALARIED MINISTRY

By B. E. K.

In 1911 the Covina Church asked Annual Meeting "to grant churches the privilege of setting apart ministers to give their entire time to prayer and the ministry of the word . . .

. . . giving such ministers a proper support." (Min. A. M. 1916.) Annual Meeting put the paper into the hands of a committee to "report to next Annual Meeting."

This committee reported to Annual Meeting 1912: "It is in accord with the Scriptures

for the church to give support to the ministry (1 Cor. 9:7-14) but we do not find the authority, neither do we deem it to be to the best interests of the church, for a local congregation to set apart a minister or pastor with support to the exclusion of other ministers of the same organization." This should have settled the matter, but sentiment was developing toward a salaried ministry, so this committee was discharged and another committee, appointed, whose views were in harmony with the "privilege" asked for in the paper. This committee was to "carefully investigate and study the matter, from the standpoint of the word of God, the needs of the church and the ministers of Annual Meeting, and present a clear and comprehensive report to the next Annual Meeting, or as soon as possible."

This committee reported in 1923: "Committee report in progress, but not ready for Conference." Meanwhile the sentiment favorable to a salaried ministry was growing, and churches went on hiring pastors, contrary to the former rulings of Conference.

This committee with knowledge of these conditions came up to the Conference in 1914 with the report: "Your committee reports progress. . . work has been done on

the question committed to us, but in view of the largeness and vital character of the subject no final report is ready for this Conference." The "report was adopted and the committee continued"; the while the sentiment in favor of a salaried ministry continued to grow, and more pastors hired, until in 1915, the committee strengthened by the growing sentiment, and the number of pastors already hired, ventured to hand in a report, and apparently fearing the sentiment was not strong enough for the report to be adopted, recommended "that this report be spread upon the Minutes one year before final action is taken." This would give another year for sentiment to grow, and more pastors to be hired. Thus was played, what seemed to the writer to be a very smooth game, to fasten the salaried ministry upon the church.

So when the report came up in 1917, the delegates, apparently more anxious to get the report off their hands than to consider its significance, voted to adopt the report after some minor alterations were made in other parts of the report than the part granting liberty to hire pastors.

Now, it will be recalled, this committee was to "investigate and study the matter, from the

standpoint of the word of God, the needs of the church and the minutes of Annual Meeting." It will also be recalled that the first committee didn't "find authority or deem it best to grant liberty to hire pastors." This last committee, composed of some of the ablest men in the church "investigated and studied the matter", for three years and as a matter of course they found nothing in the "Minutes of Annual Meeting" to grant liberty to hire pastors, for Annual Meeting had never granted such liberty, so they pass them by in silence. But isn't there such "liberty granted in the word of God?" If there is, this committee of five of our ablest men can surely find it.

Well let's see what they report on the matter. In Art. 5 Sec 4 of their report they say: "Churches that feel the need of pastors, giving all their time, are at liberty to secure them, giving them a reasonable support, where it can be done with the approval of the majority of the members in council." Not a single passage of Scripture found in three years of study, by five of our ablest men, to append to this report upon which to base the liberty granted to hire pastors!

No wonder there is unrest and dissatisfaction among us

when questions of so vital importance as this can be run thru Conference and passed without a single passage of Scripture appended to justify their passage by Conference.

It will be noted neither of these Committees found authority from the word of God to grant liberty to hire pastors, the first frankly say so, the latter admits it by silence and by not citing any such passage; but without authority, for which, no doubt, they sought diligently, but in vain, they grant the liberty, without authority from "the word of God," to hire pastors.

Then, too, apparently, **they** did not see the "need" but thot if "churches feel the need," they may hire pastors. And so it has gone, until practically every church that has the price, and is so inclined, has a hireling to preach for it, and hundreds of faithful, spiritual men, who are capable of doing acceptable work in the ministry, have been shoved aside to give room for a hireling shepherd, with the result that much spiritual good that might be accomplished thru this latent force, is not being reaped by the church, with a resultant loss of the good these men might be accomplishing.

(The quotations in this article may be verified by reference to Min. of A. M. for 1916,

1917.)

IN HIS STEPS.

A good many years ago—more than thirty-five—I was visiting in a congregation where one of our good old brethren was holding a series of meetings. He had held series just before in two or three of the adjoining churches. One of our ministers, one to whom the evangelist was related, told me the financial result for the several series of meetings. The season was a dull one for the preacher at home, and so he left his home and visited relatives and friends, and held meetings.

Several years later I was in another congregation where a minister came on some private business, and while there preached a number of sermons. It seemed to me a little strange that a minister of the congregation should take up a collection privately to pay for the preaching of these sermons.

Both the ministers who held the meetings mentioned above were well-to-do, had more of this world's good than nine out of ten of those to whom they preached.

Since then I have known other able ministers who were well known in the evangelistic field. And yet in all the number I know of only one or two who used the money given

them for others. I trust they were not as "greedy of filthy lucre" as they seemed to be. But some of them were eager to add to their possessions on this earth, though they had more than was needed! Some of these men are still living in the same old way. Some retain much of their former influence, and some have largely lost it.

Peter wrote that Christ had left us an example, that we should follow in His steps. He was rich, yet for our sakes He became poor, that we, through His poverty, might become rich. He was the Great Leader, our Exemplar. And since He left us an example and we are expected to follow in His steps, why is it that men professing to be His ministers want to reverse the order and become rich? There is no desire to single out the ministers and let the other professed followers of our Lord go free. There are few indeed who have been and are free from covetousness. But the minister is set apart to do the work Jesus did: he is an ambassador for Christ, and he is in duty bound to lead the flock of God in the path of righteousness.

No one has ever yet pointed out an instance where Jesus ever took anything more than was necessary while doing His work. True, He is the Son of God, and so heir of all things.

But if we are not also heirs of God, joint heirs with Jesus Christ, whose fault is it? People say it is impossible to live now as He and His followers lived then. And it is impossible for those who do not have His Spirit. Yet we should remember what is said of those who have not His Spirit—they are none of His.

Why should a minister who has farms and stocks take the money of a poor washerwoman or of a laboring man who has difficulty to make ends meet? Why should this minister want to add to his farms and stocks? Christ had not where to lay His head. Where are the men who are following in His steps?

There is such strong warning against the desire to become rich: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things." The teaching is so plain—and we are so unwilling to obey it.

We used to have much to say about the promises of God and the conditions attached to

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them. But in these latter days we seem to think we can ignore the condition—obedience—and still claim the promise. But that is utterly impossible. Years ago one of our good brethren of the mission field wrote a tract on "What Shall We Do With the Commandments of Jesus?" He took the right position. But what are we doing with those same commands today? That is the question of vital importance to everyone who knows the commandments and has arrived at the age of responsibility.

If we know to do good, and do it not, to us it is sin, no matter what the minister may teach by his unfaithful example. But his is the greater sin, and his will be the greater punishment.

His steps are clear. Are we following them in self-denial in poverty, in humility, in purity? He knows. Will we be of those who go through life deceiving themselves and realizing their doom only when it is too late to avert it? God forbid.—Grant Mahan, Rehob-

beth, Md.

Falling Leaves and Lives.

Nannie Blain Underhill.

Beautiful leaves are falling
low—

Swiftly in autumn breeze:
Beautiful lives are falling too—
Falling like autumn leaves.

The leaves all did their useful
part

In Summer's blissful day:
Frost came and chilled their
tender heart,
And snatched their lives
away.

We rested in their shade so
cool,

We revelled in their cheer:
All things were bright and
beautiful,

Now all is dull and drear.
Did we e'er thank our God for
them—

His many whispering leaves,
Or for the lives of humble
men;

More precious far, than
these?

They're with us just a little
while,

Then—all at once—are gone.
We miss their cheerful word
and smile

That brightened once our
home.

O, let us value every life—

Their presence is sublime.
Like leaves they pass from toil

and strife,
While we are left to pine.
O, love the old who soon must
go—
Their lives are leaves of
gold
Ere they lie buried 'neath the
snow,
And WE are growing old.
Appreciate their gentle ways,
And all the good they've
done.
While they are here they need
the praise
We'd lavish when they're
gone.

Dear, lonesome old folks! God
loves you:
He'll ne'er forget His own.
You're going to live your life
anew
In Heaven's happy home.

Should You Feel Inclined to Censure.

Selected by Salome
Eshelman.

Should you feel inclined to
censure
Faults you may in others
view,
Ask your own heart, ere you
venture,
If that has not failings, too.
Let not friendly vows be broken;
Rather strive a friend to
gain;
Many a word in anger spoken

Finds a passage home again.

Do not, then, in idle pleasure,
Trifle with a brother's fame;
Guard it as a valued treasure,
Sacred as your own good
name.

Do not form opinions blindly;
Hastiness to trouble tends;
Those of whom we thought un-
kindly
Oft become our warmest
friends.

—Author Unknown.

A Moment in the Morning.

Selected by Salome
Eshelman.

A moment in the morning ere
the cares of day begin,
Ere the heart's wide door is
open for the world to enter
in;

Ah, then, alone with Jesus, in
the silence of the morn,
In heavenly, sweet commun-
ion, let your duty day be
born;

In the quietude that blesses
with a prelude of repose,
Let your soul be soothed and
softened, as the dew revives
the rose.

A moment in the morning take
your Bible in your hand,
And catch a glimpse of glory
from the peaceful promised
land;

It will linger still before you
when you seek the busy

mart,
And, like flowers of hope, will
blossom into beauty in your
heart;
The precious words, like jew-
els, will glisten all the day.
With a rare, effulgent glory
that will brighten all the
way.

—Selected.

THE WELL MARKED WAY.

By A. W. Zeigler.

In these modern times, with all the conveniences at hand that heart could wish, with autos, and with signboards at every junction or crossing, giving directions and pointing the way to this place or that, there is little danger of getting lost, even tho we may never have traveled the road before, if we take heed to the directions given. And should it be our first trip over the road the more careful we should be to observe the instructions, lest haply we take the wrong road and fail to reach the destination desired.

Did you ever know of any one who having set out to go to a certain place, after going a short distance in the direction the sign board indicated would turn round and go in the opposite direction? Would a sane person expect to reach the place intended by going in the opposite direction? Should

one act in this way the officers would likely be notified to take him into custody and not allow him to run at large, and no one would think strange of it.

But how about the "way of life?" Will any one say it is not well marked? No, indeed. For Jesus himself traveled the way, and is himself the way, and has given full directions, so that no one need go wrong if he follows His instructions.

In marking the way the first sign given is, "Search the Scriptures for in them ye think ye have eternal life, and they that testify of me." He says again, "Many shall seek to enter in and shall not be able." Lu. 13:24.

Strange indeed, and sad to know, how many start on this well-marked way and after having gone a short distance, turn and go in the opposite direction! And no one seems to be particularly alarmed about it, even tho the destiny of souls may be at stake! Even the supposed shepherds of the flock seldom warn them of going the wrong way, and many leaders direct the flock in the wrong way, telling them they can do certain things that are strictly forbidden in God's word, and then wonder why the church is losing its spirituality and power.

The key that unlocks the

gate to the "narrow way" is lacking with too many professing people. This key "come out from among them and be a separate people, saith the Lord," is not wanted by many. He that will not "enter by the door but climbeth up some other way is a thief and a robber." What is lacking when we will not accept the key? Humility. Yes, humility is crying aloud for a resting place in the soul of humanity, but the desire for popularity crowds it out. When a church seeks to make its doctrines popular, it loses in spirituality and power.

Humility is one of the signs along the way, and when we fail to accept the key to the "narrow way," we shall find ourselves groping in darkness in the "broad way," where we can not see the sign boards. Even tho the light shineth in the dark places, we comprehend it not.

O, may our prayers ascend for every Christian professor to accept the plain teaching of our Lord and Savior! We need not fear the nonprofessor when all professing Christians are converted and accept the teaching of Christ; for the professing Christian is the only Bible many non-professors read.—1018 Wellington St., Waterloo, Iowa.

CONTRIBUTING CAUSES OF PRESENT CONDI- TIONS.

B. J. H. Beer.

That we are losing our hold on the simple life, and surrendering our standard on various lines discipline, thus removing the only barrier by which evils, and worldliness in general, may be kept out of the church, must be apparent to even the casual observer. And if one ventures to cry out against the evils that are disturbing our peace he is styled a "Calamity Howler," "legalist" or "pessimist," by those who "despise government."

In our efforts, in recent years, to popularize our doctrines, we have lost sight of the simple life, and the devil has lost no time in seeing to it that a tide of worldliness has been swept into the church, and today in some places the church is swallowed up in the vortex of style and fashions of the world.

The writer recalls a statement made by one of our prominent ministers on the question of the simple life in dress, in which he said, "when people become more enlightened you can not hold them these things."

Is it possible the strength and support of the simple life of the Christian is ignorance?

Rom. 12:1, 2. Jas. 4:4; 1 P. 1:14; 1 Tim. 2:9,10.

Is it the great increase of knowledge that causes our people to attend movies, and theaters, and unite with secret lodges? And to follow the vain and foolish fashions of the world? If so, then "ignorance is bliss, and 'tis folly to be wise." "Be not deceived, God is not mocked." Gal. 6:7; Rom. 8:5-7. Have we placed our intellectual attainments above the inspired word? How true the statement, knowledge puffeth up.

Another contributing cause of the worldward trend of the church is the hireling ministry. I can not now recall a single denomination that has accepted the hireling ministry, that has not grown worldly, because of it, and has ceased to contend for the simple life part of the "faith once delivered to the saints." Jude. V. 3.

As a third contributing cause of present condition we may name negative teaching and preaching; such as, if you join the lodge or the union to get a job, there is no harm in it. If you follow the styles and fashions of the world there is no harm in it, if you are not proud. If you go to the movies, but don't harbor any of their evil suggestions, there is no harm in it. And if the end

justifies the means, there is no harm in the means.

If a majority of the members in a congregation, which is usually the most worldly part, wants an instrument of music in the church there is no harm in it, and so on, until our modern traditions have eliminated the wrong and harm in almost every thing the carnal mind wants, thus making void the word of God by our traditions.

As a remedy, for all this, it is suggested that the positive teaching of the word of God along with helpful discipline be substituted.—Denton, Md.

A CREEDLESS CHURCH.

The definite and determined demand of the enemies of God's Word within the ranks of the evangelical church is for a **Creedless Church**.

Their slogan is "The Fatherhood of God and the Brotherhood of Man." The Unitarians, the Universalists, the Higher Critics, the Modernists, the Evolutionists,—all unite in opposition to any creed (except their own), and all clamor for the acceptance of their own interpretation of the thirteenth chapter of First Corinthians, and accuse those who believe the whole Word of God of being lacking in love because they do not sit quietly by and allow them to deceive

the saints and destroy their faith. They charge those who stand with the fathers of the church and in defense of the faith, with dividing the church a most bare-faced, brazen untruth. We have not departed from the position always held by the evangelical church, but they have, and they insist that we love them for doing it.

They talk loud. They argue for brotherhood, but they are only agreed-upon one thing, and that is, their opposition to a creed. Were they to try to hold a conference and advocate their theories upon the platform there would be a riot and a police call.

The politicians pity them, the scientists scorn them, the laymen laugh at them, the Word of God rebukes them—"How can two walk together except they be agreed?"

Every human organization, every secret society, every business association, demand and have a creed upon which they operate. God has a creed—a never-changing creed—and it is written in blood. It binds the Old Testament with its cord of red. It bathes the New Testament with its crimson stream from the veins of the Son of God.

There can be no union of the hearts of men with the heart of the Father which is not based upon faith and fel-

lowship in the shed blood of Jesus Christ. Everything outside of that is but one of the many creeds born in the heart of Satan, baptized in the blood of Abel and the martyrs, propagated by the emissaries of the devil, and designed to rob God of His glory and our Lord Jesus Christ of His blood-bought heritage.

A creedless church is a silly, sentimental, seductive and Satanic propaganda to divide the followers of Christ and to dishonor His Holy Word.—Taken from King's Business.

THE MAIN LINE.

By Leander Smith.

"My little children, let no man lead you astray." 1 John 3:7.

History shows many different pictures of conditions arising in every post-war period. But in all the different picture galleries, following the work of the past there is one constantly recurring picture in every period. It is the picture of the engine of civilization trying to get on any and every available switch and leave the main line.

Our last war has contributed the same picture to its hall of the present. Men have been prone to forget or at least lay aside many of the simple and fundamental prin-

ciples of life and living as though they were the worn out garments of the past. They have been trying to say that a new day is being ushered in for the world. We are being told that we must remember that the world is too advanced to accept the story of the creation given in the book of Genesis. The story of the whale swallowing Jonah. The Deinity of Christ and His vicarious suffering. And many other things that are taught plainly in God's word. The simple virtues of existence are labeled as though they are but broken rails on the track of existence, and for freedom and safety we must turn aside to a track which leads to a destiny of which we know nothing.

That picture is vividly before the world today in every realm of endeavor, nor has the realm of religion escaped. We are being commanded to lay many things aside there. The world no longer wants the "Old Story," we are informed. They would have us put a "new wine in old bottles." Such assertions are passing however. The sanity of more mature thinking is setting down upon us. There is coming to our consciousness a definite demand for constructive thinking and planning. We are beginning to recognize again that the superstructure must be

built on the foundation already laid. We must keep away from the new fangled ideas of the higher critics who claim monkey ancestry, Paul gives us a full description of these fellows in Romans 1:20-30. We are "to think soberly according as God hath dealt to each man a measure of faith." Rom. 12:3.

This applies especially to our own work. Now as never before we need to catch anew the clear vision of our Lord's Leadership in our work. We should be loyal to God our Heavenly Father. And Jesus Christ our Chief Shepherd and the Church He purchased with His own blood.

Our loyalty is two-fold. First, we owe to the Lord the loyalty to His leadership into all truth. His inspired Word, deserves our loyalty. Its message is to be presented in all its love, beauty and completeness without modification or apology. The Lord Himself is to be presented as the only all-sufficient Savior of the sinner. His death on the Cross is the atonement for sin, the Gospel is the only power of God unto Salvation. The sins of the world and all its problems can only be solved in the light and under the leadership of Jesus Christ. Loyalty to the revealed truth of God's Word must burn brightly in the heart of

every child of God.

In the second place we must maintain an undivided loyalty to our Church. We have neither time nor place for those who would lead us from the main line. Our duty is set forth in God's Word, we may find some things "hard sayings," but can never forget the Mount of Transfiguration, The day that Jesus came into our soul.

The Church is to be held before the world as the only divinely appointed organization to carry His message to every heart to the uttermost parts of the earth. Let us stand by the ancient landmark and be loyal to God and His blessed Word.

The world is watching the unprecedented move of our church. We have a distinctive message. It is a message to all the world. The world needs that message. Only as we march, shoulder to shoulder, a united army, loyal to Christ and His Church can that message be given. We must see that we are on the main line, then let each one of God's children breathe a prayer for renewed loyalty as we march forward to victory.

"These things have I written unto you concerning them that would lead you astray." 1 John 2:26.—808 Avenue E., Council Bluffs, Iowa.

REMINISCENCE.

By Dr. J. H. Crofford.

In taking a retrospect we can scarcely realize the changes that have taken place in the church we loved so dearly, since our first knowledge of the church, when the ministers felt their responsibility to God and their fellow men, and put forth an effort to discharge it. They braved the elements, and traveled rough roads over hills and mountains to proclaim the message. The love for God and His cause gave a saintly glow to their countenance, and their outward appearance differed from that of the worldling. Their sermons were seasoned with the essentials for our salvation, gratis.

The church in general was interested in the doings and welfare of its members, and, the wrong doings were counseled as a means of helping the erring one to live a more consecrated life. The preaching harmonized with the Gospel teaching: "come out from among the world and be a separate people." The attendance at picnics, dances, and like worldly amusements was not tolerated. The writer well remembers while in his teen age the admonition given by the elder, after one of the brethren had been counseled for attending a picnic. He said in part:

“What would you think of Jesus, if He was here, if you would see Him stepping around at a picnic with a silk hat on His head, kid gloves on His hands, a cane in His hand and gold studs in His shirt?” The impression it made on the writer was lasting, who referred to the circumstance several years ago, in a council meeting, in the presence of that dear old elder, but he never made a reply to it. The fact is, he frequents such places now, though he is past the three score and fifteen mark.

This worldward tendency has been on the increase until the members of our denomination are found at almost all kinds of amusements, and engaged in most everything worldly. We have them among us who belong to secret organizations; to musical bands, that play for picnics and block dances, members who shoot pool, in the pool rooms, and dance at public dances, and at the same time they want to be leaders in the church. They defy the church to counsel them.

The word of a brother used to be considered as good as his note. How about it now? Will any person rely upon the word of a brother any more than upon the word of any other person?

Politics was considered as belonging to the worldly kingdom, and rightly so, but, today

we find our members aspirants for every office under the government, even though it carries with it the obligation of giving the authority to take life. The Word says: “Thou shalt not kill,” and the church used to stand firmly for it, but today it tolerates its members joining the army. How much confidence can the government have in us, as a non-resistant people, when we take a hand in politics, and our young men voluntarily go to learn to kill?

We used to attend Sunday School to learn the Scriptures, but today it seems they go to be entertained, and lay plans for entertainments. While the writer is penning this article, the young people's class of our Sunday School are holding what they call a class meeting,—a jollification. Preparations were made during the day for good things to eat. How much their minds were concentrated on God during their hilarity, the reader may think out for himself. Pleasure, entertainment and stomach service is the trend of the Sunday school classes now.

Can we accept the theory that because certain things are becoming popular, and the people's hearts are longing after worldly things, that God will, because of the change of worldly doings, sanction the doings of His professed followers when they follow after them?—Martinsburg, Pa.

Three-Year Bible Reading Course

Motto: **READ, THINK, ACT**

This month we finish the book of Genesis.

Here are some optional exercises: 1. Outline the book. 2. Name seven first things. 3. Name seven principal persons. 4. Select three choice verses.

I would be pleased to hear from those who are taking this course of Bible reading. Have you a regular time for it each day? Is it helping you? Let me have your name for enrollment.

Bro. Cyrus Wallick,
Sec'y. 3-Y. B. R. C.
Cerro Gordo, Ill.

Daily Readings. FEBRUARY.

- 1 Thu.—Gen. 27:1-40
- 2 Fri.—Gen. 27:41-28:22
- 3 Sat.—Gen. 29.
- 4 Sun.—Luke 17
- 5 Mon.—Gen. 30
- 6 Tue.—Gen. 31:1-42
- 7 Wed.—Gen. 31:43-32:32
- 8 Thu.—Gen. 33
- 9 Fri.—Gen. 34
- 10 Sat.—Gen. 35
- 11 Sun.—Luke 18
- 12 Mon.—Gen. 36
- 13 Tue.—Gen. 37
- 14 Wed.—Gen. 38
- 15 Thu.—Gen. 39, 40
- 16 Fri.—Gen. 41
- 17 Sat.—Gen. 42
- 18 Sun.—Luke 19:1-10

- 19 Mon.—Gen. 43
- 20 Tues.—Gen. 44
- 21 Wed.—Gen. 45
- 22 Thu.—Gen. 46
- 23 Fri.—Gen. 47
- 24 Sat.—Gen. 48
- 25 Sun.—Luke 19:11-48
- 26 Mon.—Gen. 49
- 27 Tue.—Gen. 50
- 28 Wed.—Psa. 8:1-9; 33:6-9;
102:25-27; Heb. 1:10-12;
Psa. 148:1-5.

Counsel on Bible Learning.

Remember that you are learning "the Word of God which effectually worketh in you that believe" and is "able to make thee wise unto salvation."

Pray earnestly and expectantly for a good memory for the Holy Scriptures, and that the Word may reach your heart and influence your life.

Seek to be taught by the Holy Spirit, that you may understand what you learn.

Learn when your mind is fresh, and thus be ready to receive the best from God.

Whenever you learn a verse of the Bible, carefully read its context.

In your effort to commit any passage to memory avoid the mere repetition of the words. Endeavor to fix upon the mind

the meaning of every word, for
"every word of God is pure."

If you find a verse too long,
learn a portion at a time. Be
content to learn a little thor-
oughly, rather than much in-
differently.

Meditate often upon what
you learn. It will impress
God's Word upon your mem-
ory and heart.

Search into what you learn.
The most precious jewels are
seldom on the surface.

Use what you learn. Cultivate
the habit of applying the
Word of God to your daily
needs.

Look for Christ in the Word.
If you fail to see Him, you
miss the purpose of the Book.

--"Berean Band" Calendar

School of Christ.

From the "Harp of the Val-
ley," an Old Song Book.

There is a school on earth be-
gun,

Instructed by the Holy One;
He calls his pupils there to
prove

The sweetness of redeeming
love;

The schoolbook is the Scrip-
ture true;

Its lessons are forever new;
In this the pupils are agreed,
It is a blessed school indeed.

'Tis here the blind may learn

to see;

Then come, ye blind, the school
is free:

And here the lame may learn
to walk;

The dumb may also learn to
talk.

'Tis here the deaf may learn
to hear;

Come, then, ye deaf, and lend
an ear;

Listen to Jesus' pleasant voice,
He'll make your mourning
souls rejoice.

Come, brethren, you who are
at school,

Attention pay to every rule;

Here may we learn the Holy
art

Of loving God with all our
heart.

When these frail tenements
shall die

Then we must lay our school
books by,

And dwell with Master Jesus
then,

To share with Him an endless
reign.

IF INTERESTED

In Bibles, Bible helps, Sunday
School commentaries and oth-
er good reading matter; wall
mottos or Scripture postcards,
write. I shall be glad to an-
swer question. Sample post
cards, 6c; tracts, 2c.

Bro. Cyrus Wallick,
Cerro Gordo, Ill.

BIBLE MONITOR

VOL. II

March, 1923.

NO. 3

A Monthly Magazine Printed at Poplar Bluff, Mo.

Per Year, 75c

A CARD OF THANKS.

First, we thank God! and take courage for the continued growth of the "Monitor" family, and for the hearty approval given by its readers.

We also thank our contributors for the timely articles appearing in its columns, without such co-operation the "Monitor" would cease to be. Send it along. It will be appreciated.

Then, too, we thank our agents for their untiring efforts to help us reach the people. The "Monitor" must have readers if it is to survive. Go after the laity. Many of them do not know there is such a paper.

Then, again, we thank our readers for bearing so patiently with our mistakes, failures, and imperfections. We hope to do better as the days come and come.

Lastly, we thank YOU and YOU and YOU and the many others for encouragement given to the "Monitor".

We are trying to make a change so the "Monitor" for each month will reach its readers by the first of the month.

Some would like to have it published twice a month or oftener. This cannot be done

with present financial support. When finances justify, it will come oftener.

A few typographical errors will still be noted. We hope to overcome these by and by. It's a new kind of work for the printers, and like the rest of us, they make mistakes.

In February issue Page 1, column 2, 12th line from top read "carnality" instead of "calamity," and on page 6, column 2, line 23 from top, read "minutes" instead of "ministers"; and then if you can't cover the others with the "mantle of charity", write us.

LEGALISM AND LIBERALISM.

The powerful campaign that has been staged during the past five years, has so engrossed our minds that, in a large measure, we have overlooked the evils that have been undermining the fundamental principles of our church government and polity.

It is a strange coincidence that, simultaneously with this stressing of certain measures, should have come a lessening of our hold on gospel principles and gospel methods of church government.

Some principles that, even

up to five years ago were adhered to most tenaciously, have been ignored with an air of presumption that would fill the fathers of the past with awe and astonishment. And the Bible discipline, so strictly adhered to for 200 or more years, which made the church the admiration of the world, and gave it prestige and power in the world, has been so completely ignored, that one almost makes himself ridiculous, who ventures to call a halt and suggests a return to former methods of government and discipline.

Whether this condition of things is the result of a carefully laid program, premeditatedly arranged, and designedly camouflaged by magnifying and stressing certain other measures, may be a question, but one thing is certain, the condition exists, and one of two things is left us, viz: Adjust ourselves to the changed condition, or set about to remedy it, and develop an influence that will stay the tide of worldliness that is overwhelming us and call us back to our former glory and purity. This condition of things has developed among us two very divergent lines of thought and systems of theology, legalism and liberalism. Those who hold to and plead for strict adherence to the principles

of the gospel that characterized the church for some 200 or more years, being styled Legalists, while those who, apparently having outgrown the old church thru which they received spiritual adoption, plead for license and actually take the liberty to depart from the principles of the church and to participate in many things that the church formerly considered very questionable if not positively sinful, being styled Liberalists.

That the church has lost and is still losing in spirituality, because of departures from established principles, and the introduction practices entirely foreign to gospel simplicity as formerly esteemed and held by the church, goes without saying or without controversy.

Some, impelled by settled convictions, regardless of being styled Legalists, Formalists, Calamity Howlers, etc., feel that an honest, earnest effort should be made to counteract the worldward tendencies which are depriving the church of its spirituality and power. There are others with like convictions, who, apparently, lack courage to assert themselves and to take a firm stand in defense of their convictions, or to come out in the open and lend a helping hand to efforts that tend to reform.

The former of the two sys-

tems of theology is in accord with the line of thot set in motion by Brother Mack and his associate reformers and followed by our church fathers and leaders until very recent years. The latter system is a new line of thot, set in motion by our leaders within very recent years, and has been styled a "growth," because of the "different conception of religion and salvation" then and now; as if the "natural law of inertia" can "grow," or has lost its property and gone off on a tangent, sidetracked.

Viewing the subject in this light, leads to an inquiry as to how these two systems of theology came about.

Two Schools of Thot.

When Brother Mack and his associates saw, as they thot, the defects in all systems of theology then existing, they set about reading the Bible with prayers for guidance that they might discover the whole truth of the gospel, determined to follow wherever it might lead. And while they stressed some peculiar doctrinal principles they did not magnify these principles of the gospel to the exclusion of ANY doctrinal teaching of the New Testament. The same may be said of our church leaders who succeeded them until very recent years. Their system embraced every doctrinal teaching of the

New Testament and each was given its proper emphasis.

It is also fair to them to say that they KNEW as well as we may know, that salvation pertains to this life as well as to the future, and is not merely a fond anticipation of felicity to be enjoyed in the future life. "Now is the accepted time, NOW is the day of salvation," and "I declare unto you the gospel which I preached unto you, by which also ye ARE saved, if ye keep in memory what I preached unto you, unless ye have believed in vain," were favorite texts with them. Some of us remember hearing some of them preach fifty or more years ago, and somehow remember how they preached salvation as a reality to be enjoyed in this life as well as in the future. The author of the "Perfect Plan of Salvation," (who is still living), a pamphlet published some fifty years ago, makes the plan of salvation very plain, divides it into two parts, one telling the sinner what to do to be saved or pardoned NOW, and the other telling the saved, or the Christian, what to do to retain that salvation and to be finally saved in Heaven at last.

On this system of theology and this notion of religion and salvation we were practically a unit until within recent

years, when a new school of thot and theology has been set up. This new system is a changed, a new system altogether, and very different in many respects from the former. This new system of theology has been developing and finally perfected within the last couple of decades. It is the outgrowth of influences and teaching that have sprung up and developed in our schools.

Who ever heard of Bro. Mack or any of our leaders, until recent years, talking about it taking God millions of years to do the work of creation, or that the earth is millions of years old? They believed the Bible account of creation. Who ever heard of them teaching the post Millennial theory? They believed the Bible statement about the Millennium. Ever hear any of the boys coming out of our schools and arguing the post Millennial theory?

They were taught it in school. This new theology subordinates the distinctive doctrines of the church, gives them a secondary place, and magnifies the doctrines that churches, generally, accept. No wonder we are losing fidelity to the church and coming to believe that, after all, other churches are just as good as our own, and that adherence

to these distinctive principles does not signify; and, that we are emboldened to ignore them with impunity.

And thus ignoring our distinctive principles it is easy to see how innovations have been introduced, and departures from these principles have multiplied, and the church is losing its identity and power. All this leads to the consideration of another very important matter, which will help us to understand the situation better.

The Relation of These Two Systems of Thot.

Had our present day leaders been content to follow the natural order of things, we would still be moving in harmony with the line of thot set in motion by Brother Mack and his associates; but since the advent of our schools, we have developed a number of "broad-minded" men with modern "visions" who have apparently so completely outgrown the old church with its original idea of doctrine that they have set on foot a new line of thot, a new system of theology. Being unable to change the natural order of things, they have gone off on a tangent, side-tracked, and are now using the utmost of their power to switch the church off the main line onto the side track. But the loyal and faithful are "not ig-

norant of Satan's devices," and so refuse to follow this new line of thought, this new theology.

FOR THE BIBLE MONITOR.

J. L. Switzer.

I have busied myself this winter, much of the time, reading the Old Testament Scriptures from the Creation on down to the final history and dispersion of the Jewish people.

Many important facts were noticed that had escaped my memory or notice before. Many vivid passages, glowing with Heavenly light, rich in Divine guidance and instruction, enriched the hours of study and meditation as I followed the Sacred pages.

It is wonderful! Wonderful to read messages from Almighty God! and enjoy their Holy inspiration—"That the man of God may be perfect, thoroughly furnished unto all good works."

Thousands of radio messages from Heaven, still glowing with Divine Light, illuminate the "inner man" as you reverently read along. The glory of the Lord shines round about you.

I was more than ever impressed, in this review of the word of God, by the simple **Unity of God's Purpose.** Truly

He is One. And but One single, solitary purpose runs consistently and constantly throughout all His messages to mankind. This is the uniform principle of the New Testament, as well as the Old.

It is, OBEY GOD. That is the ONE GRAND ETERNAL PRINCIPLE that runs throughout all His loving messages. This is the whole duty of mankind. Every book, every prophet, every page of the Divine Record bears this testimony. From Genesis to Revelation this is a thousand times repeated. It is the Signet of joy and peace. It is the secret of avoiding calamity and woe. It is the way to Heaven. The whole Bible is the amplification of this single purpose of Almighty God. It is the one solitary design of all His dealings with the world.

But it seems to have proven the most difficult thing for His Almighty Power to accomplish:

"For Broad is the road that leads to Death,
And thousands walk together there,
While Wisdom shows a Narrow Path,
With here and there a Traveler."

Eden was lost by Disobedience. Canaan was lost by Disobedience. The Soul is lost by

Disobedience.

"For Rebellion is as the sin of witchcraft,

And stubbornness is as iniquity and idolatry."

The word to Israel was: "OBEY MY VOICE."

We have the same word delivered to us, by Jesus, our SAVIOR. GENTILES AND JEWS are now under the same Covenant. That Covenant is OBEDIENCE.

And I am glad that a NEW and more FAITHFUL, (I trust), MONITOR has arisen in our midst, to keep this all important Truth before us.

As the Jews kept falling away, new Prophets were sent to them from time to time to remind them of their Duty and warn them of the consequences of their Apostasy. So, I hope our Good Editor of the MONITOR may serve us.

We deplore the Foxes that have been creeping into the Vineyard and blighting the Fruitful Branches of the Vine. Weeds are growing up, Tares appear. The Vinedressers, while busy here and there about other things, have left the Gate ajar, and wolves have entered the fold. Many earnest protests from the terrified Sheep have raised their voices. But their voices were not heard. Like the Prophets of old, they were cast out, and forbidden to be heard. The an-

swer invariably was: "We are busy about other things, and cannot let you be heard."

"More important matters engage our mind."

"We are busy, here and there, about other matters."

The "Forward Movement!" — "The Forward Movement!"

The Forward Movement Toward the world, "The Hiring Ministry, and its INCUBATOR"

"These are engaging our attention now."

"Don't bother us about DOCTRINE."

"What is Nonconformity, What is Nonresistance, compared to the Grand Union with All the Churches to Convert the WORLD?"

Previous to the Annual Meeting at Sedalia about 35,000 dollars of the Church Money had already been invested in this project, so "Head Over Heels" had our zealous Forward movement plungers been entrapped into this Sectarian trap.

It was checkmated at Sedalia, and dropped about 35 thousand degrees, but still goes on.

The Zeal of our House had almost eaten us up at that time. It is eating still.

They go to the Jewish, obsolete law for authority to Tithe us.

Would God, that they might pause there long enough to no-

tice that JESUS is our Teacher, Commander and Lawgiver now, and that it is better not to Mingle with the World.

THE AFTERMATH OF THE WORLD WAR.

By Leander Smith.

"Watchman what are you doing?" Ezekial 33:1-20.

We are living in a hurry. Sin, too, is rushing—raging rampant. Never have we known a greater need for meditation. If we can read aright the signs of the times, never have we more needed a live-Holy-Ghost - John-the-Baptist type of preachers than we are needing this day. No weak-kneed soft-soap preacher and preaching ever pleases God at any time.

Our towns, our cities, our communities all, in the main, are what they are today, because, of the moral teaching they have received. No people, no church can rise and thrive above its source of training. Is it true the minister is the biggest man in his church, in his town, in his city, in his community? The influence of the minister goes further for good or ill than any other man. God intended for his influence to thus be felt for good when he called him from his secular task to his sacred toil. What God asked His prophets of old,

He asks His ministers today: "Ho, Watchman what of the night?" The minister is a Watchman. He is to trumpet the alarm! Give the right sound! He should sound out no uncertain notes!

The world war developed at least six great and deadly enemies to the human race and public morals, namely: drunkenness, gambling, cigarette fiends, the Lord's Day desecration, a craze for the movie, and dancing.

Many of our young men when they went into the war, were morally clean. But when they came back they were as dirty as vice could make them. They had acquired the drink habit, the cigarette habit, any many other bad habits. They are increasing the criminal list of our country shockingly.

The gambling evil is growing in monstrous propensities. The pool-hall, the ball-games. It is immoral, vicious, and pernicious. There is another phase of gambling very popular, which is making greater inroads on our church life than the pool-hall and ball-games, and that is prize-playing of cards. Gambling is gambling regardless of where it is, or who does it. The Negro shooting his craps in the back alley is no more a gambler than the woman playing cards on mahogany tables in gilded par-

lors for prizes. It is all gambling. I believe that in sight of God the crime of the woman thus playing is greater than the illiterate Negro shooting his craps. These women have had a better chance, better privileges and more intelligence and therefore their crime is worse.

Cigarette fiends are increasing at an alarming rate. Nearly all of our High School boys, and many of the girls, are smoking cigarettes. Why are they smoking? Because their physical training instructors are ex-service men, who have lost their manliness and are trying to increase their company.

The desecration of the Lord's Day is holding a high hand in lawlessness. There is a growing disregard for the Lord's Day. There are instances, not a few, of organized effort to break the keeping of the Holy Day. However we may think of it, or about it, the world is trying to paganize the church. The Bible has been put out of the public schools. German teaching and influence have gotten almost a universal hold on our Educational Institutions. Many of the Protestant church schools are having serious trouble with this German propaganda. Protestant world are struggling with it now. A combat is on!

God help us to win! The desecration of the Lord's Day is only the influence of heathenism and Godliness of irreverent people. We must condemn it in every possible and respectable way. The Sunday Base-ball and the Sunday Movies are great leaders in Sunday desecration. We must cry aloud and spare not.

After a careful and thorough study of the "Movies" and of how crazy the people seem to be about them, I am prepared to say that the Movies, so-called, are the greatest existing propagators of evil in our day. The great "Crime Wave" that has written its name in living shame from Ocean to Ocean has had its most loyal ally in the "Movies." Yes, I verily believe, that the "Crime Wave" has been largely the result of the "Movies." Robberies many, elopements not a few, marriages on trial, and divorce galore. The thriving of theft, and all lines and phases of evil, are portrayed and displayed in the "Movies." Look at the Movie actors and actresses, the comedians; the mention of some of their names is but to think of shame and disgrace. We are not surprised at the output of the "Movies" when we know who their leaders are. But we are surprised that so many of our church members are consistent visit-

ors of the picture shows, and, what is worse still, many of their children are most frequent visitors at the movies. "Movies" corrupt the mind, weaken zeal for religion and break down the morals.

The Dance, here many a poor minister feels his hands are tied because some prominent church member is a dancer. I am of the profoundest conviction that the ministers should demand that the churches should take a stand against this demoralizing evil.

When we think of the poor innocent children being taught this evil practice in our public schools, it is high time that ministers and Christian parents raise a protest against this ungodliness being taught to these innocent ones. As long as we have the Dancing-Devils to teach in our schools just that long we will have sin and immorality taught to our Children.

It seems to me that the people of today as ignorant of the origin, the history, and the way the dances are carried on, or else their moral convictions are low and base. The names of the dances are suggestive of evil. The Waltz was originated by a French dancing master named Gault, so low in morals, base and wicked, licentious and leud, that his chiefest boast was in the large number

of girls he had led into sin and shame. Later he was guillotined for strangling his own sister to death in an attempt to ruin her. I am opposed to the dance. I despise its origin. I hate the modern dance. I denounce the Devil-possessed originators.

Nor, are these all. There are many other things of intemperate and immoral nature that should be brought to our attention, and our consciences aroused. Only permit me to mention the midnight auto riding, mixed bathing, and the immodest undress of some women.

—808 Avenue E., Council Bluffs, Iowa.

CHRIST'S SUFFERING DEATH AND BURIAL.

By Elizabeth Hoover.

"For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life."

Peter, James and John accompany Jesus to the Garden of Gethsamene, where He underwent the Baptism of Suffering while the other disciples remained in the valley. This was the saddest event we have recorded. The Savior prayed of the Father had any other way that would meet His Divine approval, that the Son would not need to die to re-

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deem the world, He ask Him to grant that to Him. But if not, he was willing to do it the Father's way. This is the way we as Christian people ought to be. We ought to submit to God's will and not ours.

Judas hurried with his noisy people straight to the Garden of Gethsamene, where Judas kissed Jesus, the disciples fled for they knew the one that kissed Jesus would betray Him as it is written. He spent the remainder of the night in Caispha's palace. Peter and John also were there. This was a night of weeping. No joy came in the morning because early the next morning they found Jesus and took him quickly to Pilate's Judgment Hall. When Jesus was delivered to be crucified and was led to Calvary after hours of protracted misery, strengthened however, by the joy of a triumphant faith, the suffering of Jesus came at last to an end.

His last words on the cross, "It is finished," words with such glorious meaning to the

whole human race.

Peter said just a few brief hours before, that he would never forsake Jesus and that he was ready to die with Him, he fell before a little maid and denied his Lord. As it is written: "Before the cock crow thrice thou shalt deny me thrice."

John, the beloved disciple forsook Him to return later with a few faithful women to witness the death and agony upon the cruel cross.

He bowed His head forward and gave up the Ghost. If Jesus' story of His life had ended here, then at the cross, would have ended not only the hope of the scattered disciples but of the whole world. But the coming event of the plan of Salvation was yet to take place.

After He hung six hours on the cruel cross He was taken down and His body wrapped in linen and layed in Joseph's new tomb, in the garden. He having finished the great work of Redemption, rests in the grave till the morning of the third day.

After we have accepted this crucified Christ and the Great Plan that He has given, we should be very careful how we live that we do not "crucify Him afresh and put Him to an open shame" before the world.

THE CHURCH WALKING WITH THE WORLD.

(Selected.)

The Church and the World walked
far apart

On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.

"Come give me your hand," said the
merry World,

"And then walk with me this way,"
But the good Church hid her snowy
hand,

And solemnly answered—"Nay.

"I will not give my hand at all,
And I will not walk with you;
Your way is the way of eternal death,
And your words are all untrue."

"Nay, walk with me a little space,"
Said the World with a kindly air,
"The road I walk is a pleasant road,
And the sun shines always there.

"Your way is narrow and thorny and
rough,

While mine is flowery and smooth;
Your lot is sad with reproach and toil,
But in rounds of joy I move.

My way you can see, is a broad fair
one,

And my gate is high and wide;
There is room enough for you and
me,

And we'll travel side by side."

Half shyly the Church approached the
World,

And gave him her hand of snow;
And the false World grasped it, and
walked along,

And whispered in accents low,
"Your dress is too simple to please
my taste;

I have gold and pearls to wear;
Rich velvets and silks for your grace-
ful form,

And diamonds to deck your hair."

The Church looked down at the plain
white robes,

And then at the dazzling world,
And blushed as she saw his handsome
lip,

With a smile contemptuous curled;
"I will change my dress for a costlier
one,"

Said the Church with a smile of
grace;

Then her pure white garments drift-
ed away,

And the World gave in their place

Beautiful satins, and fashionable silks,
And roses and gems and pearls;
And over her forehead her bright
hair fell

And waved in a thousand curls.
"Your house is too plain," said the
proud World,

"Let us build you one like mine,
With kitchen for feasting and parlor
for play,

And furniture never so fine."

So he built her a costly and beautiful
house—

Splendid it was to behold;
Her sons and her daughters met fre-
quently there,

Shining in purple and gold.
And fair and festival—frolics untold,
Were held in the place of prayer;
And maidens bewitching as syrens, of
old—

With world-winning garces rare

Bedecked with fair jewels and hair
all curled—

Untrammelled by Gospel or Laws,
To beguile and amuse and win from
the World,

Some help for the righteous cause,
The Angel of mercy rebuked the
Church,

And whispered, "I know thy sin;"
Then the Church looked sad, and anx-
iously longed

To gather the children in.

But some were away at the midnight
ball,

And others were at the play;
And some were drinking at gay sa-
lons,

And the angel went away.
And then said the World in soothing
tones—

"Your much loved ones mean no
harm—

Merely indulging in innocent sports,
So she leaned still on his proffered
arm.

And smiled, and chatted, and gath-
ered flowers,

And walked along with the World;
While countless millions of precious
souls

Were hungering for truth untold;
"Your preachers are all too old and
plain,"

Said the World with a sneer;
They frighten my children with dread-
ful tales,

Which I do not like to hear.

"They talk of judgments and fire and pain,
And the doom of darkest night
They warn of a place that should not be

Thus spoken to ears polite!
I will send you some—a better stamp,
More brilliant and gay and fast,
Who will show how men may live as they list
And go to heaven at last.

The Father is merciful, great and good,
Loving and tender and kind;
Do you think He'd take one child to heaven,
And leave another behind?"
So she called for pleasing and gay divines,
Deemed gifted, and great, and learned;
And the plain old men that had preached the cross
Were out of her pulpits turned.

Then Mammon came in and supported the Church,
And rented a prominent pew;
And preaching and singing and floral display
Soon proclaimed a gospel new.
"You give too much to the poor," said the World,
"Far more than you ought to do;
Though the poor need shelter, food and clothes;
Why thus need it trouble you?"

"Go take your money and buy rich robes
And horses and carriages fine;
And pearls and jewels and dainty food,
The rarest and costliest wine.
My children they dote on all such things,
And if you their love would win,
You must do as they do, and walk in the way,
The flowery way they're in."

Then the Church her purse-strings tightly held
And gracefully lowered her head,
And simpered, "I've given too much away,
I will do, sir, as you have said."
So the poor were turned from the door in scorn,
She heard not the orphans' cry;
And she drew her beautiful robes

aside

As the widows went weeping by.

And they of the Church, and they of the World
Journeyed closely, hand and heart,
And none but the Master, who knoweth all,

Could discern the two apart.
Then the Church sat down at her ease and said,
"I'm rich and in goods increased
I have need of nothing, and naught to do,

But to laugh and dance and feast."
The sly World heard her and laughed within,
And mockingly said aside,
"The Church has fallen—the beautiful Church,
Her shame is her boast and pride."

Thus her witnessing power, alas, was lost,
And perilous times came in;
The times of the end, so often foretold,

Of form and pleasure and sin.
Then the Angel drew near the mercy-seat,
And whispered in sighs her name,
And the saints their anthems of rapture hushed,
And covered their heads with shame,

A voice came down from the hush of heaven,
From Him who sat on the throne;
"I know thy works and what thou hast said,

But alas! thou hast not known
That thou art poor and naked and blind.

With pride and ruin enthralled;
The expectant Bride of a heavenly Groom

Is the harlot of the World!
Thou hast ceased to watch for that blessed hope,
Hast fallen from zeal and grace;
So now, alas! I must cast thee out,
And blot thy name from its place."

THE SPIRITUAL LIFE OF THE CHURCH.

John 6:51-60.

"He that eateth my flesh,
and drinketh my blood, dwell-

eth in me and I in him."

"As the living Father hath sent me and I live by the Father: so he that eateth me even he shall live by me."

Over against calvary God permitted the cross to be raised upon which His SON was crucified. The price of the world's redemption was paid and "if we have been redeemed by His blood, much more we shall be saved by His life." Paul says in Gal. 2:20, "I am Crucified with Christ yet I live, yet not I, but Christ liveth in me; and the life I now live I live by the forth of the Son of God."

From the above scriptures it is clear that the Christ of God must dwell in us, if we are to have spiritual life. I have been impressed with the fact that there are many people who think all they need to do to have spiritual life is to partake of the emblems of Christ's broken blood and shed blood.

You may be able to eat a basket of bread and drink a like proportion of the cup and have no spiritual life whatever. John 6:58. "As your fathers eat manna in the wilderness and are dead" so may men partake of the communion emblems and have no spiritual life. Thus must be a surrendered life, "not **my** will but **thine** be done." Thus must a

life lived in unions with his word. John 17:4. Jesus says, "I have glorified thee on the earth. I have finished the work thou gavest me to do." John 4:34, "My meat is to do the will of Him that sent me and to finish His work."

Hear him again, John 17:18, "As thou hast sent me into the world, even so have I also sent you into the world." Christ endeared His disciples with power and sent them out into the world to teach others the way of life, that others might teach you, and you teach others.

Man has gone away from God and His word. The gulf of separation seems to be broadening through the so-called advancement of human kind. Just recently I read an article from the pen of a certain minister who stated that he did not believe in being a parrot minister. He did not believe in quoting over the words of Christ and the apostles, but preaching things that would make them feel happy.

Christ commanded us to preach "my gospel to every creature." The man who is not willing to teach the Christ message would better change his occupation. The guide of church of Jesus Christ is the Bible, which alone is a lamp to our feet. The Lord has set his seal upon the whole of it. It

not only contains the word of God but it is the word of God.

"This is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent."

A minister in Ohio wrote saying, "two thirds of my membership show no signs of regeneration, and yet I have by far the most spiritual church in town." **Too bad!**

I clipped the following from Moody's Monthly of November, 1920: "Our pastor is just out of Yale Divinity School and says he does not believe the Bible account of Adam and Eve, and that the Bible contains mistakes and that it is not necessary to believe that Christ died for sinners in order to be saved."

With such influences, it would be hard to conceive how a congregation led by a man of this kind of infidelity could produce a spiritual congregation.

One of the contributing causes of worldliness and unbelief creeping into the church has been the dropping of the high standards of the apostolic church as regards church membership.

How many there are in the denomination churches of today who have never had a vision of the god-man Christ Jesus!

Many have come into the

church upon request of the pastor or some friend, who have never had a change of heart or conviction for sin. It's no wonder with such laxity prevailing that so many have come in as wolves into the sheepfold and are trying to undermine the very foundation of the "faith once delivered to the saints."

To lower the standard of the church, to introduce cheap and sensational methods, hoping thereby to catch the attention of the shallow minded, would be to still further weaken the strongest agency we have for proclaiming the simple message of Christ. In the simplicity of this message lies the power. If the story of the Christ, without eloquence or varnish, does not appeal by virtue of its meeting the needs of humanity, there is nothing under Heaven that will meet the problem facing, not only the church but humanity itself. There is improvement needed in the church. The measure of this need is found by direct comparison between the individual and Christ. This improvement will be found along the line of simplicity. Faithfulness and strength in proclaiming the gospel by the Christ method.

Did Christ find a brass band necessary? Was the moving picture a part of His teaching?

Did He hesitate at truth so plain—and direct that many were offended? To suppose that the success of the church depends upon these things rather than upon the simple declaration of the truth as it is in Christ, is to be woefully mistaken. The mission of the church is not to go into active competition along parallel lines with the theater, the moving picture show, the lecture platform, or the concert hall; if you do you are defeated before you begin. The message and power of the church are greater than any or all of these social forces combined. The primary aim of the church is not social or economic or educational, but **spiritual** as long as a church retains its spirituality the influence of her members in the social and economic spheres will be wholesome.

Eliminate this element of spirituality and all our preaching about social duties, economic welfare, educational programs, moral uplift, and reform work, will be wasted effort.

The real meaning of spirituality is that man has been placed in a right relationship with God, and that relationship can in no sense or manner be made right except through the redeeming power of Jesus Christ. Christ and him cruci-

fied is the message that must again be brought to the multitudes who are starving for the bread of life.

Let our preachers forget about social and educational topics for a while, and let them preach the gospel as our fathers heard it, and the churches will be filled, and a revival will spread over this land and people will live the gospel of Jesus Christ in every sphere of human activity.

Quite recently in conversation with a man while dining together, he said he had quit attending church, as he considered the church had lost its message. My desire is that all men may follow Him who "spake as never man spake."

—J. H. Beer, Denton, Md.

"THE BONNET."

[A lady in Los Angeles, whose training in schools and business circles enables her to prepare an interesting and a beautifully typewritten article, wishes to tell the story of her observations anonymously. It is rare to grant one this privilege. We are sure that what she says will be read with interest, even if she is unknown to our readers.—Ed.]

The little bonnet has caused me to meditate upon its use, its worth, its testimony, its protection to the wearer, until I feel a deep desire to voice my convictions concerning it.

- It seems very far from right to speak of it as a cross. Being an outsider, I have an opportunity to know how it is

looked upon by the world in general, of the respect and love it creates in those who see it. I also find there are many who love the doctrines and the lives of those who wear the bonnet and are not willing themselves to sacrifice the foolish fashion, or habit, of looking like the rest of the world. Ah well! until they are willing, they are not ready to don this sacred little witness of a meek and humble spirit. I have even heard that some Dunkards were a little disturbed because of the rule. They wear the bonnet simply to comply with the laws of the church, in order to be members, not because they love it as the silent little messenger to the world, saying so plainly: "In the world, but not of it," "Hidden with Christ in God," or because they love its sweet reminder of their crucifixion, or that having been made partakers of his death and of his nature and "dead indeed unto sin but alive unto God," they must be holy, pure, clean of heart and life,—all that the little bonnet stands for to those who see it.

To me, it is very sacred, very sweet, yet, beautiful, and I often say: "How careful and prayerful its wearer should be not to disgrace it and thus bring reproach upon her profession."

Having attended the church

for a long time, I have been greatly impressed by the beauty of the faces framed by the bonnet, and, like many others, I often asked why the bonnet made the wearer so sweet and lovely. Ah, I have learned; it is the humble spirit of her who thus chooses to lay aside the useless, worldly fashion and in modest apparel make known to all that she belongs to a separate and peculiar people. Humble, meek, dead to the world and pride, and fear of man, peaceful, calm, loving and beloved, obedient to the command to come out and be separate. Is it a wonderful result that both face and bonnet become glorified, almost saintly in some cases? Others look like a psalm of praise; again there are faces that seem like a prayer; again and again have I looked through tear-dimmed eyes upon such faces that seemed to stir my inmost soul with wonder and awe. Very rarely have I seen a face inside of a bonnet that wore either frown or anxiety. I will never forget how it impressed me, grieved me, because of its contradiction to the other faces, upon which the Master's hand had written: "Keep in perfect peace."

The bonnet, then, is a protection, a constant reminder of what the wearer professes, a rebuke to a wrong act, yes,

even thought. Some may say: "If this writer believes so in the bonnet, why does she not wear one herself?" Well, listen! The sweet sermons I've read in some faces have caused me to long to go and do likewise, and that is what I intend to do.

Sisters, you who wear the bonnet, be grateful for the privilege, for its sweet protection and the spirit of humility it creates. Love it as a sacred witness of your faith in the Lord Jesus.

Sisters outside the church, who would like to join, but see no use in this change of dress, never look upon it as a cross but a protection, a sweet shelter that will hide you away from the world, relieve you of all the worry and work of conforming to each year's fashion and the difficulty of finding a modest, neat head covering. From a common-sense view, the bonnet is neat, economical, modest; even the world admits that. Moreover, it is becoming to a willing wearer, who is happy in it.

I send out this message, praying God will bless it to some heart to whom the bonnet is a cross or who is kept out of the dear church fellowship because of the bonnet. I know the Holy Spirit will carry it home to some dear one and that perhaps to many their bonnets will become dearer,

because of their sacred witness.

* * *

Some weeks have passed since writing the above and I wish now to add a few words from the standpoint of a Dunkard. I thought I knew about all there was to know about the bonnet, but since I have my own dear bonnet, I have realized a blessing, a separation beyond my previous conception. There is a sense of rest and satisfaction, a relief from the demands of the world's fashion. I love it, and never for one moment have I felt the least discomfort or regret.

No one has been unkind, but, on the contrary, I find it brings confidence, love, respect and reverence from all, even unbelievers. I deem it a sacred privilege thus to bear witness, and it constantly reminds me of what manner of person I should be, who profess to be a follower of the meek and lowly Jesus. The little prayer covering I find a blessed help in my studio of music, where a true teacher feels the need of much silent prayer for wisdom, tact and patience.

With love and greetings to all my dear sisters in faith, I would add in closing, Never, never be sorry you are obliged to wear the wee bonnet. I find it is always becoming to a willing wearer. God put something else in that face that is beauti-

ful, that far surpasses all worldly adornment and leaves all such far beneath their desires. True beauty lies within and consists of a "meek and quiet spirit, which is of great price."

LENT.

By J. H. Beer.

Lent is a Fast of Forty Days (excluding Sundays) observed annually, from Ash Wednesday till Easter, by the Anglican Roman Catholics, and a few other churches, as a season of penitence and self denial.

Penance, according to Webster, signifies suffering labor, or pain to which a person voluntarily subjects himself or which is imposed on him by authority as a punishment for his faults such as fasting, flagellation, etc.

Penance is one of the seven sacraments of the Roman Catholic Church. In 1st Tim. 4:8, Paul says: "Bodily exercise profiteth little: but Godliness is profitable unto all things having promise of the life that now is, and of that which is to come."

Lent was introduced in A.D. 142 by Catholicism, and like many other inventions, dates too late to claim the authority either of Christ or the Apostles, such as Holy Water introduced in A.D. 123. God Fath-

ers and God Mothers were introduced at Christening, A.D. 153. Wax candles were introduced into church A. D. 320. Marriages during Lent were by decree, prohibited A.D. 350. Penance was introduced in A. D. 1215. It is not more self imposed punishment that is practiced for a few days only that the professed Christian needs, but more of the indwelling Christ, that will lead men to deny themselves and take up their cross and follow Christ daily. Luke 9:23. A life that leads the Christian into a continuous daily service not doing his own will but ever doing the will of Christ who has said, "if ye continue in my words then are my disciples indeed." The danger of introducing invasions is that after a while we begin to think they are authorized by Christ's word and we begin to give them first place. This has set many systems of religion at variance with the teaching of Christ and the Apostles. This variance can be most clearly seen by direct comparison of our lives with the life of Christ and His word.

The religious life must control the social conditions and not the social conditions the religious life. The church was designed to be a working model of Christ's kingdom. A local church must choose be-

tween being a religious club with a private chaplain for a minister, and being a church of Jesus Christ, who came not to be ministered unto but to minister, and to give His life a ransom for many. It cannot be both, the two conceptions are antagonistic. Not only must the church declare her faith in the teachings of Jesus Christ, she must consistently practice it, or loose her power with God and her standing in the community as an institution to lead men to Christ.

Quite recently a man made this statement to me, saying: "I have quit attending church services anywhere because I am convinced the church has lost her message." This is only one case out of many, and shows the absolute need of the church holding to the standard of Christian living, consecration and devotion, as taught in God's word, that the church may have the largest influence over men who are struggling for victory over the powers of Evil. We are not needing Lent nearly so much as we are needing a Pentecost. "O Lord, there is power in the old time prayer, that filled every heart that lingered there, till we in thy glory seemed to share. Lord send that power again."

—Denton, Md.

Incidentally, we are wonder-

ing if any one knows of any real good that has been done by the representatives of the various Boards and schools visiting the district meetings, and making tours of the churches?

We are told these visits are intended to be helpful. On the other hand, we are told these visits have been hurtful.

At any rate would it not be well for these men to accept **invitations** where their presence is desired?

We suggest the districts and churches that want their help invite them. It amounts to almost a certainty that all parties would feel more at ease if this rule were adopted.

Ideas come to us, take hold of us and ask our help,—our protection. They are right ideas, ideas sent from Heaven. They force us into the arena where we must fight for them. If we are courageous in the Right for the Right, we must fight lest these righteous ideas go from us. It may be we must battle with a giant like David. If so God will supply the pebbles of Truth to put into the sling of the Spirit.

We must not allow Truth to suffer.—M. M. Eshelman.

(The above was sent to us by Sister Eshelman who thinks Bro. Eshelman intended to send it to us while he was yet living.—Ed.)

Three-Year Bible Reading Course

Motto: READ, THINK, ACT

Daily Readings—MARCH.

1. Mon.—Exodus 1, 2
2. Fri.—Ex. 3.
3. Sat.—Ex. 4.
4. Sun.—Luke 20:1—21:38.
5. Mon.—Ex. 5:1—6:13.
6. Tue.—Ex. 6:14—7:25.
7. Wed.—Ex. 8.
8. Thu.—Ex. 9.
9. Fri.—Ex. 10.
10. Sat.—Ex. 11:1—12:20.
11. Sun.—Luke 22.
12. Mon.—Ex. 12:21-51.
13. Tue.—Ex. 13.
14. Wed.—Ex. 14.
15. Thu.—Ex. 15.
16. Fri.—Ex. 16.
17. Sat.—Ex. 17:1—18:12.
18. Sun.—Luke 23.
19. Mon.—Ex. 18:13—19:25.
20. Tue.—Ex. 20.
21. Wed.—Ex. 21.
22. Thu.—Ex. 22.
23. Fri.—Ex. 23.
24. Sat.—Ex. 24.
25. Sun.—Acts 13:14-49.
26. Mon.—Ex. 25.
27. Tue.—Ex. 26.
28. Wed.—Ex. 27.
29. Thu.—Ex. 28:1-29.
30. Fri.—Ex. 28:30—29:14.
31. Sat.—Ex. 29:15-46.

Outline of Genesis.

1. Introductory Account of Creation. 1:1—2:3.
2. Generation of the Heavens and the Earth. 2:4—4:26.
3. Generation of Adam. 5:1—6:8.

4. Generation of Noah. 6:9—9:28.

5. Generation of the Son of Noah. 10:1—11:9.

6. Generation of Shem. 11:10-26.

7. Generation of Terah. 11:27—25:11.

8. Generation of Ishmael. 25:12-18.

9. Generation of Isaac. 25:19—35:29.

10. Generation of Esau. 36:1—37:1.

11. Generation of Jacob. 37:2—50:26.

See Brethren Advanced Quarterly for helpful directions for a review of the Gospel according to Luke. Note especially the recommendation to read the whole book at one sitting. Nothing can take the place of the consecrative reading of the scriptures; to read a whole book or a section at one sitting gives a comprehensive view not gotten by the reading of smaller portions.

Wanted—Some good thoughts original or selected, on the following subjects: The Word of God as Food; The Word as Light; Why We Should Study the Bible. If selected give due credit.

Bro. Cyrus Wallick,

Sec'y. 3-Y. B. R. C.,

Cerro Gordo, Ill.

BIBLE MONITOR

VOL. II

April, 1923.

NO. 4

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A GLAD SURPRISE.

On March the 6th "ye" editor passed the 62nd milestone of his earthly pilgrimage and about sixty of his neighbors braved the storm and rain and, laden with eatables befitting the occasion, made their appearance about 7 P. M. to apprise him of the fact they were keeping tab on his anniversary.

After spending a pleasant evening in song and social pastime, they departed, leaving behind various little presents besides a desk lamp, a church history and a swivel office chair, to remind him of their appreciation of his services, and of their hope that many more years of usefulness may be his.

Our thanks and our prayers are but poor returns for such act of kindness.

We shall be glad to send sample copies to any of your friends whose names and addresses you may send us.

We can send back numbers for October, January, February and March only. New subscription can start with January if you order it so.

We can find space for some new contributors. Send it along. You may have the very message our readers want, and then, too, you may be the very one they would like to hear from.

The "Monitor" family continues to grow, and a more appreciative bunch would be hard to find; and a more grateful people, or a people more in accord with our undertaking, one could not wish for. This is shown by the letters we receive.

RELATION OF DOCTRINE AND METHODS.

Another important matter in connection with these two systems should be considered at this stage of the situation is doctrine and methods.

The idea prevails in the minds of some that the church leaders of the past and individuals of the present magnify the **form** of doctrine to the exclusion of the **spiritual significance** of the doctrine. On the other hand it may be said that the present day tendency is to magnify a **fancied** significance which is often at variance with the scriptural idea. Then too, methods in some in-

stances are receiving more consideration than the doctrine itself. Methods are also being stressed in the promotion of doctrines that are at variance with the scriptures. This certainly implies that the first consideration should be the **correctness** of the doctrine, and methods should be a secondary consideration.

This idea seems to have been the one held by the church of the past and is the idea of those who are still living in harmony with the move set on foot by Bro. Mack, and of our church leaders until recent years. Moreover, this idea of magnifying the **form** of doctrine and leaving methods take a secondary place, seems to be the Bible idea.

It may also be truthfully said that the church of the past, as well as many of its members of the present, placed more stress upon the **form** of doctrine than upon the spiritual significance of it; that accounts in large measure for the rise of this new theology which stresses the spirit and assigns the doctrine itself to a secondary place, which tends to support the popular idea that the **form** does not signify, that "it is just as you believe about it." If one believes affusion is baptism, another that immersion is baptism, it is all right, just so you stress the

spirit of the ordinance, which to some is nothing more than an "outward sign of an inward seal".

That if footwashing, and the communion and the supper are held at noon, with footwashing after supper, and sandwiches for the supper, it does not signify, so long as we happen to catch the spirit of these services, which to some is to wash feet to cleanse from filth, etc.

It may also be said that professed Christianity is as much divided on the design, the spirit, of ordinances as they are on the form, and even as much divided on the number of them also. This leads to the consideration of another matter of vital importance.

The Spiritual Significance of Ordinances.

Our church fathers stressed the form but they did not lose sight of the spirit. And those who now stress the form are not unmindful of the spirit, but which can we best afford to miss, the **form** or the spirit? If baptism is for remission, will remission come if we miss the **form**? If feet washing is to teach and exemplify humility and obedience, will this be accomplished if we wash feet to cleanse them from filth? If the ordinances symbolize something, will that something be realized if the **form** of the ordinance is wrong? If so, then

anything that men may invent and substitute for Bible forms will do. If "obedience from the heart to that form of doctrine once delivered to the saints makes free from sin", will this freedom come without "that form"? If so, then one system of faith or theology is just as good as another, and we can "enter in thru the gates" and "have right to the tree of life" without "doing His commandments".

When Brother Mack and others of our church leaders looked at the commands and ordinances of the New Testament they saw the **form** and discerned the **spirit**. And their followers today see and discern just as they did. We with them see that "faith is the substance of things hoped for, the evidence of things not seen" but we do not, as they did not, expect the "substance" or the "evidence" without the "faith". In baptism, we with them see, when the **form** is right, "the remission of sin and the gift of the Holy Spirit" and salvation or pardon from past sins, provided the heart is right, and if anything else is seen, it is likely to be a mirage.

In the rite of feetwashing, we with them, see the spirit of humility and obedience exemplified, and happiness realized in the heart of the one who ob-

serves it, and if anything else is seen it may be a delusion.

In the communion, with them, we see a "discerning of the Lord's body" and "show the Lord's death". Other things may be seen, but are very likely to be hallucinations. And had not Brother Mack and his associates seen these spiritual realities in their true Bible sense, they had not set in motion a movement that resulted in what we now call the Church of the Brethren; and we ought to rejoice because they did see them in the true Bible sense, and we should be positively sure and absolutely certain they were wrong before we depart from the faith and doctrines they handed down to us. And even then, if we are convinced they were wrong, we had better come out openly and say so, and start a new organization and not try to sidetrack the whole church.

If we stress or magnify the spirit or spiritual significance of the commands and ordinances and give them a front rank and relegate the **fact** and **form** of them to the rear or to a secondary place, we miss the Bible idea and give encouragement to the neglect of the fact and form of them, and support the theory that any way will do, that "it is just as you believe about it". When John the Baptist preached repent-

ance, baptism and faith in Christ he said nothing about the spiritual significance of them. When Jesus said, "He that believeth and is baptized shall be saved", He said nothing about the spirit or spiritual insignificance of faith and baptism. When Jesus said, "If I, your Lord and Master have washed your feet ye also ought to wash one another's feet", He said nothing about seeing or discerning the spirit of the ordinance; and so on, with all the commands and ordinances of the New Testament. The Bible gives **reasons** for obedience to the **form** of doctrine it contains, but is silent as to their spiritual significance. Not once does it state the spirit or spiritual significance of a command or ordinance.

It also gives **incentives** to obedience and even attaches **promises** conditioned on obedience, but is silent as to spiritual significance. Throughout the New Testament we have the **fact** and **form** of doctrine brot prominently to the front, with little or no reference to the spirit, or significance of it. And so if we have the fact and form right, the heart being right, and fail to discern the spirit we shall have done all God expected of us and all that is needed; for our salvation is not conditioned on a

proper conception of religion and salvation or the spiritual significance of commands and ordinances, but on **obedience** to them. Neither Christ nor His apostles nor our fathers of the past said he that understands them, or properly discerns the spirit or spiritual significance of the commands and ordinances will be saved or get the blessing, but, "He that doeth the will of my Father", and "the doers of the work" and "they that do His commandments", are assured of the blessing, even tho they fail to see or discern their spiritual significance.

Another matter, vastly more destructive to our spirituality than a failure properly to comprehend the spiritual significance, of the commands and ordinances is this modern craze for ENTERTAINMENTS.

Reference was made in a former issue of the "Monitor" to certain plays, games and races, to which may be added, certain stage performances, that are being carried on in some of our churches. This new theology to which reference has been made in these columns, winks at these things and "careth not for any of those things", because they are a part of the program, and the program, of course, would be a failure without them. Besides, "the children like that

part of the program, and we must do something to please or entertain the children and young people or we can't get them to church".

When the writer was a child he went to church, sat by his parents until church was out, and even when more advanced in years, he went to church and remained until the sermon, which was longer than many people now enjoy, was over, even if he did sometimes migrate to the "land of nod" before the end came, or the "amen" of the long closing prayer was said. And today, he would enjoy hearing some of those good old spiritual sermons and prayers, by those spiritual men of God who had no trouble arousing interest on any doctrine of the Bible.

This craze for entertainments has taken hold of the world; our schools have imbibed it, and it is making inroads into some of our churches and playing havoc with their spirituality. To the student of history, the whole affair reminds him of ancient heathen Greece with its games, races, plays, and stage performances, and if permitted to go on and be tolerated in our churches, our spirituality and power for God is forever lost to the world, and apostasy is our doom.

THE STORM CLOUDS THAT THREATENS THE AMERICAN HOME.

By Leander Smith.

"While men slept, his enemy came and sowed tares". Matt. 13:25.

"What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not". Jonah 1:6.

We have arrived at a period in the world's history when to even the casual observer, storm clouds may be seen arising in the distance. Clouds, not simply of rain and wind; but that shall precipitate broken hearts, despoiled character and besmirched lives. I have been made to wonder if there has been a time in the last fifty years when there were so many ruined girls and wrecked homes, unless there is an intervention of Divine Providence to push back the dark clouds that are gathering over us, the history of this age will be written in tears and blood.

Only recently a matron of a rescue home told us that in one year they received over one hundred girls from their local high school. Reliable information from another select school for ladies, declared that ten per cent of their registered students became mothers last year. Another principal of a

small school in a village of not over two hundred inhabitants, said to me, "in one year seven girls from the seventh and eighth grades were forced to leave school because of their immorality." These facts are appalling! They drive us to our knees and upon our faces! When we stop to think that every year more than 75,000 girls are being fed into the awful maelstrom of death and despair, we wonder if the ministry of Jesus Christ has been asleep, or if they have just neglected to give the proper warning. There is something radically wrong. Have we let the little sins grow until they have got so large that we cannot do anything with them?

We wonder if such conditions might not be traced to the neglect of family alters in the home? There are a number of things that might enter into the question as to WHY. I am perfectly frank to say I believe one of the things that has done about as much as anything else to crowd the world with moral delinquents, has been the fearfully immodest, indecent dress of the past few years. It may be several months or even years from the moral breakdown, but in many cases it has been the entering wedge to evil suggestion and insult. No girl has a right to

become offended at some improper suggestion the licentious fellow may offer from the street corner when her very act and complete attire dares the affront. I am sure when a woman will go out in public attired as some do, they are ignorant of the demon that may be aroused in some men or else they are wilful in their effort to get the attention of men. And sorry to say, too often these conditions exist among the so-called Christian women. We have seen them teaching Sunday school classes, leading the young people's meetings, and leading the song service who looked like they had on about enough to dust the face of a mirror or wrap up a sore hand with.

When we remember how our modest Christian women dressed only a few years ago, and how some of them undress today, we are not surprised at the immoral condition of our country. It is said eating apples from the Edenic tree helped Eve to see that her attire was too scanty. It will take more than that to bring some of our modern women to realize their nakedness.

We need today one million of praying Hannahs to represent our American Motherhood of this fearful hour. What is the need? The people of God need to turn their faces toward

God and His righteousness for the solution of this great problem; we need fifty million more family altars than we have; we need Christian parents; we need ministers who will stand four square for the principles of righteousness; preach the Gospel without fear or favor of man.

The spirit of amusement has taken the place of the spirit of reverence for God and His righteousness. And the mania for style and fashion have destroyed all respect for modesty and decency.

We need some old-fashioned discipline in our homes;—above all we need an old-fashioned revival of the religion of Jesus Christ that will awaken us to the fearful condition around us and then help us to see the only remedy, Zechariah 13:1, 2.

There are other clouds that are gathering that are helping to overshadow the sky with blackness of despair. Such as the Movies, The modern dance, Automobile "petting" parties, etc., of which we may write later.

Brethren, the increasing tide of worldliness and the passivity of the church of Jesus is enough to make angels weep. Let us send up a deluge of prayer for an old-time revival that shall girdle the globe with the righteousness of the Son of

God.

—808 Avenue E., Council Bluffs, Iowa

SPIRITUALISM AND WIZARDS.

By J. H. Beer.

Since the close of the world war, there seems to be a revival of the doctrine of spiritualism. Let us notice some of the things God's word teaches us regarding this pernicious doctrine. The Bible teaches us several things about the business of attempting to communicate with the spirits of the dead.

First, it is wrong, because God positively forbids and condemns all attempts at spirit communication. Lev. 19:31 "Regard them not that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 20:6: "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from his people."

Wizard signifies, having power to charm, one supposed to be in league with the devil, extraordinary fascination. God never condemns anything that is right. Spiritualism and wizardism is from the devil and is satanic. God's condemnation proves that. Deut. 18:10-12. "There shall not be found among you any one that mak-

eth his son or his daughter to pass thru the fire, or that useth **divination** or an **observer of times**, or an **enchanter** or a witch. Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an **abomination to the Lord** and because of these abominations the Lord thy God doth drive them out from before thee." You see from this their influence is evil. This is no new doctrine, and is a manifestation of the devil as of old.

In the second place, the Bible clearly indicates that communication between the living and the dead is impossible. In Luke 16, we read of the rich man and Lazarus. In this case, the rich man in hell desired that some one be sent back to earth to warn his brothers who were still living as he had lived; he could not go himself, and could not have one sent. David said of his son that died, "can I bring him back again? I shall go to him, but he shall not return to me." 2 Sam. 12:23.

Spiritualists try to make a great deal out of the incident in the Bible where it states that Samuel who had died spoke to Saul. 1 Sam. 28. They say does not this prove the claims of spiritualism are correct? It does not. In the first place, the witch of Endor did

not call back the spirit of Samuel. She was scared about it when she saw him, and did not know that it was Samuel. The spirit of Samuel would never have returned at the request of an old witch who was a servant of the Devil who had been banished by the order of King Saul. It was God who allowed Samuel to speak to Saul. It was God who allowed Moses and Elijah to appear and talk with Christ on the Mount of Transfiguration. It is possible and perfectly right for God to do what is impossible and wrong for man to do or attempt to do when God has commanded him not to do so. Notice what happened to Saul when he attempted to talk with the dead thru this necromancer witch fortune teller. 2 Chron. 10:13: "So Saul died for his transgression which he **committed against the Lord**. Even against the word of the **Lord, which he kept not**, and also for asking council of one that had a familiar spirit, to inquire of it." Saul was condemned for seeking after the wizard of his day. Isa. 8:19-20: And "when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and mutter; should not a people seek unto their God? . . . if they speak not according to this word it is because there is no light in

them."

Spiritualism is Satanic in its source, its teachings, its fruits and its doom. These mediums communicate with evil spirits who impersonate the dead, and no doubt deceive the mediums themselves.

1st John 4:1, has given timely warning: "Believe not every spirit, but try the spirits whether they are of God; because there are many false prophets gone out into the world."

The very fact that it is possible to be deceived is a sufficient reason for investigation. Acts 8, gives us an account of a certain man called Simon who gave himself out as some great man. My how he fascinated the people with his fine oratory, everybody gave heed to him, saying this man is the great power of God. The story tells us he used "sorcery and bewitched the people." The people of Samaria were carried away with this man's evil teachings. "Let no man deceive you by any means for if it were possible they would deceive the very elect." Matt. 24:24. Paul warns the Colossians (2 chapter) lest any man should beguile them with enticing words, lest any man should spoil them thru philosophy and vain deceit, after the traditions of men, after the rudiments of the world and not

after Christ. The standard of the Christian religion has become so low, and the church has become so wrapped up in the rudiments of the world that it is hard to distinguish it from the world.

Paul asks the Galatians, "who hath bewitched you that ye should not obey the truth before whose eyes Jesus Christ hath evidently been set forth crucified among you?" This language shows that they had been deceived, led away from the truth, but who did it? Paul's statement in Chapter 1, 6 to 8, gives us to understand that there was some one doing wrong teaching, some one perverting the truth, some one changing the gospel. I am impressed with this fact, that the greatest contributing cause of the divided sentiment in the Church is caused by the same conditions that led the Galatian Church away from the truth. I know there are those who tell us that the devil is chained to the Christian; and that those spoken of in Rev. 20:4, are those who were raised with Christ when they were baptized, being planted together in the likeness of his death, they also, shall be in the likeness of his resurrection. The Revelator has no reference whatever to Baptism, but to those who had lived and were killed as witnesses for Jesus.

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O, my brother, be not deceived, God is not mocked.

—Denton, Md.

ABOVE THE LAW.

We are living in a time when lawbreaking is very common, and the prospects for an improvement do not seem to be good. The prohibition amendment to the Constitution of the United States, and the law for its enforcement, has been violated times without number. Men who consider themselves respectable citizens have no scruples when it comes to breaking this law. Even young men and boys are engaged in making intoxicating drinks contrary to the law. And the discouraging feature about the situation is that in many instances the men appointed to enforce the law wink at its violation.

But the spirit of lawbreaking is not confined to human laws. We have laws made by the Creator of the Universe, laws that are in every respect for the good of those who

come under them. And yet a larger per cent of the people are breaking his laws than are breaking human laws, fallible laws. We believe that the Volstead law is for the good of all the people, and we shall be truly glad when the day comes that it is obeyed by every person who owes allegiance to the government of the United States. We are greater believers in the laws of God, and shall have much more reason to rejoice when all those who profess allegiance to him obey his commandments. It is bad enough when unbelievers fail to obey him; but how much worse it is when his professed followers refuse to hear and do what he has said.

And as it is in the affairs of men, so it is with those of God. Men chosen to enforce the law sometimes aid lawbreakers in their evildoing. And in the church we have men who were selected to teach and exemplify the law of God, and yet fail to do either as they should. What can be expected of the church, how can her members continue faithful if the leaders depart from the way? How can the sheep escape the wolves if the shepherd leads them where the wolves are and encourages them to mingle with the wolves? There can be but one result to any such course of action, and that is the destruc-

tion of the flock. The need is for more faithful men in positions of influence, and especially in the ministry. These are the watchmen who are set to see and give warning when any enemy comes; and just here is where so many have failed. They not only did not warn against the enemy as they were in duty bound to do, but they even joined the enemy and strove against the truth as we have always held it.

However, not all the blame is to be put upon these men who failed to be true to their promises; each one who takes upon himself the name of the Master should be familiar enough with the Book to know when teaching is in harmony with it, and should refuse to follow anything but what he is confident is in harmony with the teaching of our Lord. And when the watchman fails to do his duty and give warning, that duty devolves upon the one who does see the danger. Paul used very strong words for those who teach anything not in accordance with the Gospel which he had received and preached; and what was true in his day is as true and as necessary in these days. No matter who the watchman is, if he fails in his task he must be reported and condemned, for he has endangered the safety of the whole

number for whom he was placed as a watchman. There must be no shirking; each one must take up his burden and bear it to the end of the course. We shall have to give an account, not only for what we know, but also for what we might have known if we had been diligent in learning what the will of the Lord is concerning us. Ignorance, when we have had an opportunity to learn, will not be a valid excuse when the time comes for us to give the final accounting of our stewardship.

There are people who think themselves above the law, not obliged to obey it unless they see fit to do so. And this is true of all law. We know men who persistently violate the laws of our country, and if they are talked with about it, their answer is that such a law has no business on the statute book. Not a day passes but we see men who take the same stand with reference to the divine law; or they will say that the law is out of date, not up to the times, good enough for the time when it was given but not intended for these later days when men know more about what is necessary and for man's good than the Lord knew when he gave the law. It is most presumptuous for any man to get such an idea into his head, and it is danger-

ous for him and for all who are in any way influenced by him. Such a man thinks of himself more highly than he ought to think; and, when it is too late, he will awaken to his folly as did the one who asked that warning might be sent to his brethren not to follow in his steps. Let him be a warning to all who seek to enter in through the gates into the city.

There is no respect of persons with God, and he who claims to be above the law has a wrong idea of his place and importance in this world. There is no getting away from the fact that the souls who sin are doomed, unless repentance and obedience follow while there is time to make the necessary change in one's manner of life. And the loyal man is not the one to find fault with the laws which were given by him who has the right to make laws without consulting those for whom the laws are made. Only the maker of law has the right and the power to change the law; and even the maker of a law, so long as it has not been changed in a legal way, will obey the law. He does not lay claim to being above the law, and refuse to obey it for any of the reasons that men give for disobeying. And this is the only right attitude to hold toward all law, both hum-

an and divine; for any other attitude means anarchy.

There could be no society, no government in a country where there were no laws; and if there could be such a country as one not governed by law, none of us would want to go to it to make a home. That is illustrated by Russia today. Some of those who argue for such a condition do not care to live in that country, for they know that there is no security where there is no law. And the condition in a country where the laws are not obeyed approaches that of the lawless country. The greater the disregard of the laws, the less security there can be for life and the things that go to make life desirable.

What holds true, in this respect, in civil society, holds true also in religious society. If churches are to hold together and do the work left them to do, they must have law, and that law can be no other than the one which God ordained and proclaimed through his Son. To the extent that they fail to render obedience to that law, to that extent they fail in their mission in and for the world. When we hear a man saying that this is not necessary, or something else is not for the present age, we need to mark that man, for he is one who will cause trouble

here and hereafter; and there will be great loss of peace and happiness because of him. No man is above God's law; no man can be above it now or ever. By it we shall be judged, and our eternal happiness will depend on our obedience to the one great law given for our good by our Lord.

—Grant Mahan, Rehobeth, Md.

A DANGEROUS DECISION.

By J. H. Crofford.

The following is a very dangerous or detrimental decision of the Annual Conference as has already been demonstrated.

"Each congregation shall select a Local ministerial committee of three conservative spiritual, zealous members, whose duties shall be:

1. "To make a careful survey, annually, of their territory, under the direction of the District Ministerial Board, and keep a complete file of their doings.

2. "To organize the forces within the congregation for supplying the pulpit, arranging for pastoral visitation and evangelistic work," etc.

The prime motive, and the source of a request for such a decision is apparent to any thoughtful mind. The tendency of the colleges and Mission Boards is to create positions for the college students. Posi-

tions have been assured, as an inducement, to prospective students.

The decision does not confine the selection of the committee to the official body, and the committee is in no way confined to the wishes of the official body, or the congregation, but with its unrestricted authority, may even ignore the Elder in charge, who has no authority over its doings.

The church at Springfield, O., is a sample of the work of such committees. One woman favorable to a pastor influenced two or three other women in that direction, and, when the visit was made, made a request to have the matter of hiring a pastor considered, which request met with the approval of the council in the absence of one of the ministers who on his return home opposed it. The local Ministerial Board called on the District Ministerial Board who asked permission to call two or three elders to their assistance, which was granted. When the committee was ready to report a meeting was called, and the chairman of the committee said: "We have a resolution to read." This was in February, 1922. A brother rose to make some remarks but was told to "shut up". They read their report, cutting all three ministers of that congregation off

from all activities and exercises. The home ministers went to preaching in school houses. A council was called in March or April when the committee returned and declared the ministers to be in the laity, without a charge or trial.

An adjoining elder took the matter up and carried it to the Standing Committee at the Winona Conference. The chairman of that District Ministerial Committee was a member of the standing committee and had to face the charge. A committee was appointed, who visited the Springfield church in June, and authorized the ministers to continue in the ministry, but, what was the result: The congregation numbering over one hundred members was torn and scattered, so that their number is very small; the ministers—who were said to be able speakers—influence and usefulness are destroyed, all for the sake of making a position for a student.

One of that Ministerial Committee has since gone to his reward, but not without seeing and confessing his wrong.

Just at this time the congregation at this place is experiencing the workings of a tyrannical spirit of the committee—dividing and tearing the church to pieces. "Now I beseech you, brethren, mark them which cause divisions

and offences contrary to the doctrine which ye have learned; and avoid them." Rom. 16:17.

—Martinsburg, Pa.

ARE YOU DRIFTING.

(Selected.)

Are you drifting with the current?

As it gently flows along,
Or resisting all allurements
To the line of conduct wrong?
Spread your sails and catch the breezes

Setting t'ward the Beulah land,

And direct your bark according

To the Master's right command.

Are you drifting with the current-

Setting from the golden strand,
Or exerting every power
Evil forces to withstand?

Seek and catch the breathings
Of the Spirit of the Lord,

And for pilot take the Master
Of the stormy seas aboard.

Are you drifting with the current?

Flowing gently but away
From the harbor of salvation
To the breakers of dismay?
Lift I cry for help to Jesus,
Stronger than the swiftest tide,

And into the peaceful harbor
You will surely, safely glide.

Chorus.

Are you drifting with the current?

Flowing gently, but away

While the harbor lights are burning,

Turn, O turn, without delay.

RECOGNITION.

By J. H. Crofford.

Every living creature of the animal kingdom, from the smallest to the greatest, recognizes a superior. Everything having a mother recognizes her superiority, and every creature dependent upon its progenitors for its subsistence is obedient to them,—they feel that they are subject to them.

When the little creatures grow to full stature they come out from under that feeling of submission, but yet they will recognize a leader among them, and crouch down or slink away when an act or look of disapproval is given by the superior. In case one does exercise lordship over all of its kind, it will recognize its superior in some other strain of the animal kingdom. They are all obedient to the laws by which they are governed.

The lion, in the matured state, the king of beasts, recognizes man, to some extent, as his superior. This leads us up to man, the crowning part of God's creation, the one of

all that tries to be different.

When he is born into the world, he is the most helpless and dependent of all creatures; he cannot, of his own volition, obtain a particle of nourishment, and must recognize a superior. As the child ages, it grows and gains strength and knowledge, and, its natural tendency oftentimes is to feel its superiority over its parent, but God's Word holds it to a recognition of its parents by commanding it to "honor its father and mother that its days may be long upon the earth."

We grow from children to be heads of families, rulers of governments, and leaders of church organizations, with authority in each position, but a higher power,—God,—must be recognized. Both sacred and profane history teem with the downfall of nations who did not recognize God. How well we remember when President Roosevelt ordered the inscription, "In God we trust" to be omitted from our coins." About three days after it was so ordered, we were on the verge of a great panic, which was averted almost as soon as he rescinded the order,—a nation not recognizing God.

Whom must the church recognize, and how? The church is a religious assembly selected out of the world by the teachings of the gospel, to

worship God according to His word. Then as a natural consequence we must worship God; we will recognize Him as our superior, as the source of all good, the giver of every good and perfect gift and the rewarder for all our spiritual labors. The prize is at the end of the race, and how beautifully Paul impresses the thought upon our minds when he came to a realization of his departure from this life: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." II Tim. 7-8. We recognize God by our faithful service, discharging our duties according to the talents with which he endowed us, prompted by our love for him. He who is praying, singing and preaching for the money he can get out of it, fails to recognize God, and is making mammon his god, and is selling his services to the people, instead of giving his services to God and waiting for an eternal reward. To illustrate my point, will relate an actual occurrence, of recent date. A minister, who was insisted upon to take his regular turn in filling the pulpit, said

at a council meeting: "I worked — years for the Lord for nothing, now I am going to work for —", naming himself.

The church is God's and not man's, and our service must be for God, and not for man.

The drift of the church would never have been worldward had we never arrived to the time when preachers labored to become popular through ear tickling speeches, and the people's ears itched to be tickled with the theories of college students instead of the plain Bible truths.

—Martinsburg, Pa.

The "Monitor" family continues to grow and all are happy members. We shall be glad to enroll you if you are not already with us. Tell the folks about it and get them to enroll with us.

THE SOIL QUESTION, IN THE LIGHT OF NATURE AND OF THE BIBLE.

By Ira Kreider

Ps. 1:1, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of the sinner, nor sitteth in the seat of the scornful."

Truly, to be blessed, and to be a blessing, means more than the average person thinks of.

The man spoken of here would be walking in the way Jesus speaks of in Mt. 7:13-14. How many like to sit around sinners and hear ungodly and smutty stories! The child of God cannot long exist in that kind of company. Therefore abstain from them.

Ex. 32:20, "And he took the calf which they had made and burnt it with fire and ground it to powder and strewed it upon the water, and made the children of Israel drink it."

The dose was bitter. They had sowed, but later came the harvest. They had sowed the seed of disloyalty to God. I believe walking and partaking of the evils of the world, is only belittling the dignity of our calling as Christian men and women. "As ye sow, so shall ye reap. Be not deceived, God is not mocked, Ye cannot serve God and Mammon." Therefore the soil has all to do with our living and influence.

The land known as post oak land, in its natural condition, is almost worthless. The vegetation on this land is very scanty. It looks sickly. Corn looks bad, only eight to twelve bushels per acre. The pasture soon dries up, and stock go hungry. The buildings are cheap and ramshackle. The stock corresponds all are runty and show a lack of proper

nurture which is fundamental to growth.

The people are poorly dressed, just as many professed Christians today, not having on the gospel armor. Tools and all correspond, are these people to blame? Are they worthless? That country lies by the side of fine land; so the answer is the soil. No one, as yet, has ever been able to raise a garden planted in an ash pile, or grow cotton in Iceland.

Adaptability is one of the world's wonders. Yet there are lines that it refuses to cross. No farmer would attempt to raise corn and hay together, because of the conditions of the growth of each, and attention at the time of harvest.

Let us now turn to the spiritual side. Spirituality and spiritual growth are subject to laws and conditions, just as much so as crops are. If there is no growth, there must be a degeneracy in godliness. Such was the awful condition of Genesis 6:5. Unless there is that separating from the world that Jesus speaks of in John 17:16, and Roman 12:1-2. When God wanted a new people and righteous, He destroyed all but Noah and his family. Later He called Abraham away from his own people. He had to live separate and away from his kin folks. He could not live the life

God wanted by being with them. "In his seel shall all the families of the earth be blessed." Hence the separating from the world.

The animal world all live in the same field and woods, but you never saw a bluejay and a hawk build together. Neither can we, as professors of Christ Jesus, while living in the world, partake of its evils. We must come out from among them. 2 Cor. 6:14-18.

When the church was established he gave it a name that means called out, and only on these conditions can spirituality grow and people become spiritual. God always told His people not to have any alliance or fellowship with foreign people, how then can we?

Well, as one of the Prophets said, "hell from beneath is moved to meet thee at thy coming." "Horror". Is it not time the surgeon's knife is used? An operation is the only remedy. God is literally mocked by this generation of so-called church workers. The remedy is the soil. Spirituality cannot grow entangled with the worldly.

God puts great stress on the power of companionship. History as well as the Bible, has no uncertain voice on the power of things to degrade men. One fact stands out today, and

nobody can deny or dispute, that the present age is not spiritual. Worldliness is written on every line and page. The faithful in the church must stand separate and alone, almost like the old prophets did.

Lev. 20:26, "And ye shall be Holy unto me, for I Jehovah, am Holy and have set you apart from the peoples, that ye should be mine."

Jno. 15:19, "Ye are not of this world." "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Sad, the day is here, when reproofing is a thing of the past, and good sound government is out of date. When Jesus comes will He find faith? Therefore I am "earnestly contending for the faith once for all delivered unto the saints."

—North Manchester, Ind.

We are in position to furnish sample copies to those who can use them judiciously. Just tell us how many you want.

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Three-Year Bible Reading Course

Motto: READ, THINK, ACT

Daily Readings.

APRIL.

- 1 Sun.—Luke 24
- 2 Mon.—Ex. 30, 31
- 3 Tue.—Ex. 32
- 4 Wed.—Ex. 33
- 5 Thu.—Ex. 34
- 6 Fri.—Ex. 35
- 7 Sat.—Ex. 36
- 8 Sun.—Gen. 12:1-5; Heb. 11:8-10, 17-19; Psa. 40:1-8
- 9 Mon.—Ex. 27
- 10 Tue.—Ex. 38
- 11 Wed.—Ex. 39
- 12 Thu.—Ex. 40
- 13 Fri.—Lev. 1, 2
- 14 Sat.—Lev. 3
- 15 Sun.—Gen. 45:3-15; Psa. 20
- 16 Mon.—Lev. 4
- 17 Tue.—Lev. 5
- 18 Wed.—Lev. 6
- 19 Thu.—Lev. 7
- 20 Fri.—Lev. 8
- 21 Sat.—Lev. 9, 10
- 22 Sun.—Ex. 14:10-22; Psa. 70:1-5
- 23 Mon.—Lev. 11
- 24 Tue.—Lev. 12:1-13:28
- 25 Wed.—Lev. 13:29-59
- 26 Thu.—Lev. 14
- 27 Fri.—Lev. 15
- 28 Sat.—Lev. 16
- 29 Sun.—Ruth 1; Psa. 91
- 30 Mon.—Lev. 17, 18

The Book of Exodus.

"Exodus is a Greek word applied to the Second Book of the Pentateuch by the Seventy, on account of the chief event which it records ('Exodus'—the going out or departure from Egypt). It continues the history of Genesis. In one book we have biography, in the other history. In one we have the fortunes of a family, in the other its growth into a nation. One is the promise, the other the fulfilment. This nation is chosen to be the depository of God's will, to preserve his pure worship amid idolatrous peoples. . . . This book asserts the supremacy of Jehovah over the gods of the heathen demands the freedom of Israel from Egyptian tyranny, and inaugurates a new era by miraculous signs and wonders. It asserts the prerogatives of God as creator of the universe, Arbiter of nations and Redeemer of his people. Deliverance from Egypt is a type of moral deliverance from sin. Israel's exodus and wanderings prefigure our life and entrance into rest."—Exell.

Do Not Have a Second-Hand Creed.

A neighbor told me that I had better not read my Bible, because I might not understand it.

But the Lord Jesus himself said, "Search the Scriptures" (John 5:39). Obey Him rather than your neighbor. In the Acts of the Apostles we read, "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and **Searched the Scriptures Daily**, whether those things were so" (Acts 17:11). They would not even take the word of an Apostle without confirming it by the Scriptures, and God commends them for it.

But would it not be better to read a Scripture History, which is a summary of the Holy Scriptures?

Certainly not. Do not put your confidence in anything short of the Scriptures. . . . Go to the fountain-head, and read the Book as God has given it to us. By it you will learn the way to Heaven and holiness.

If I heard that a letter from a person interested in me awaited me at the postoffice, I should not be content with a summary of it. I should have the whole letter, and would not be put off by the clerk telling me that I could not understand

it.

Friend, read God's Word for yourself, and learn therein God's way of salvation for your soul.—S. E. McN., in Scattered Seed.

The Bible.

We search the world for truth;
we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From all old flower-fields of the soul.
And weary seekers of the best,
We come back laden from our quest,
To find that all the sages said,
Is in the Book our mothers read.

—John Greenleaf Whittier.

Read your Bible—make it your daily business to obey in it all you understand. To my early knowledge of the Bible I owe the best part of my taste in literature.

—John Ruskin.

Next month, May, we finish Leviticus and begin Numbers.

Please read requests in February and March numbers of the Monitor. Let me hear from you.

Bro. Cyrus Walliek,
Sec'y. 3-Y. B. R. C.,
Cerro Gordo, Ill.

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RELATION OF OUR LITERATURE.

Another matter of importance in this connection needs our attention just now and that is our literature.

When our literature books, papers, and periodicals are once more "set for the defense of the gospel," as they used to be, and not for the defense of this new theology, the schools, and certain other measures about which the Bible is practically silent, a long step in the direction of reform will have been taken, and a mighty force will have been set in motion that will revolutionize things, and call us back to our primal state of orthodoxy, purity and spirituality; and the worldliness that is destroying us, will be eliminated from our church life, and spirituality, restored.

When, thru these mediums, we once more "earnestly contend for the faith once delivered to the saints" the distinctive doctrines of the church, as well as the doctrines held by the churches generally, and our plea for those is given first place, and measures about which the Bible says little, such as stewardship, schools, tithing, hireling ministers and are made secondary considera-

tions, something will be doing in the way of restoring primitive Christianity as exemplified in the lives and writings of the leaders of the church in the past.

To make the case interesting, it might be well for the reader to look the matter up and see what the New Testament, our text book, says and how it says it, on the subject of stewardship, tithing, hireling shepherds and pastors, schools, forward movements etc., and compare it with what has been said in our literature in the past five years, or for one year, even, for that matter. If the New Testament be found to be one part stewardship, one part tithing, one part hireling pastors, one part schools, one part forward movement, and one part a financial budget to run these, with here and there a brief reference to doctrine, then it were well that we have been stressing these things to the neglect of doctrines and ordinances.

A matter of still further interest might be to decide whether a stranger, from our literature during the past five years, could make out for sure what the church really believes and why she believes it. That is, what productions in the

past five years set forth the doctrines of the church in such unmistakable terms that a stranger might know them? What is our literature for if not to teach our doctrines? If our literature places the doctrines of other churches on an equality with our own, or places their doctrines above our distinctive doctrines, when will we learn to respect and esteem our doctrines above theirs? And if ours are no better than theirs what becomes of our plea for the "whole gospel" and what is our plea for existence as a separate organization?

The little attention given to our doctrines in our literature well accounts for the falling of these doctrines into disrepute, and for the introduction of customs and practices foreign to the principles and customs for which the church formerly stood and for which the loyal still stand.

Furthermore, our literature is not the only factor that is not measuring up to what may reasonably be expected.

Relation of Our School to Present Conditions.

This new theology to which reference has been made, is largely the fruit of our schools, and the inability of their student ministers to put up a reasonable and interesting defense of our doctrines shows the

lack of teaching and great neglect in training; and this accounts in large measure for the little attention given them from our pulpits in recent years. Before the advent of our schools, our ministers had little trouble making our doctrines interesting and getting the attention of their audiences; indeed, it was their sound reasoning and zeal for them that rivited them upon the minds of their audiences; and this was especially true of our distinctive doctrines.

It would be a fine compliment on our schools if their student ministers who have received "Christian education" and "training for leadership," in them, were so inclined and could, and really would preach, sound and instructive sermons on our peculiar doctrines, and maintain and uphold the time honored principles for which the church has stood.

Our schools have been built by the church's means, and we may reasonably expect them to give due prominence to the doctrines of the church.

If church schools are not for teaching church doctrines, what are they for? And if they make our doctrines a secondary matter, we cannot reasonably expect their students to magnify them.

When our literature, and our schools give to our doctrines

the attention that should be given them, and uphold the principles and customs which the church has held that gave her prestige and power in the world, confidence will be restored, and the "faith of some" in them will not be "overthrown." And when the Bible is given its proper recognition and preference over theories of men, our boys will not leave our schools with the idea that it may have taken God thousands of years to do the work of creation, and that the earth is millions of years old.

Our doctrines should be magnified and given a prominent place in our literature and in our schools, and if our doctrines do not embrace the "whole gospel," which we claim as our creed, we have no plea for existence as a separate organization. And while our system of theology should include the whole gospel, it should not contain anything that isn't gospel.

Far be it from our desire to say anything disparagingly of education, and especially of Christian education, but there is such a thing possible as using this captivating term to cover up or conceal the real kind of education received in an institution of learning, and while Advisory Boards and special committees may have a supervisory control of them,

yet it is possible their students may be educated away from the principles they are supposed and expected to uphold; and this may be true of church schools as well as of any other.

When our boys and girls come from our schools grounded in the principles and doctrines for which the church has stood, and not in some modern theology for which the school stands, then we shall know the school stands for the things we may reasonably expect and the faith of their student members will not be weakened in the principles of the church and her doctrines. "By their fruits ye shall know them."

Creeds.

Another matter that may be interesting and profitable to consider just now, is the matter of creeds. It is a fact that is self evident, that every person who has convictions, has a creed; and it may be written or unwritten. And while creeds may be well designed, and the motives by which they are formulated pure, yet they may be very dangerous, and this is especially true of unwritten creeds.

Without a formal well defined creed, embodying a specific set of principles, designing men may set in motion influences to be worked thru certain channels, that will, in

time, undermine and overthrow the principles of any institution with which a creed may be associated. And this may be as certainly true of the church, as of any other institution. To illustrate, the church was organized and built on certain well defined and well understood, tho unwritten, principles. These being handed down by tradition from the fathers, were gladly maintained and most sacredly kept, until recent years. But for some cause, thru certain channels, those principles are being undermined and ignored. And having no specifically stated and formally written creed, it is easy to see how designing men may set in motion influences and work them thru certain channels, until the principles for which the church formerly stood may be undermined and overthrown and a new system of theology set up.

In the mind of the writer, the church is suffering today for the want of a specifically stated and well defined creed embodying her principles.

From such a creed our evangelists, our literature, our schools, etc., would not dare vary, and if they did, there would be a way to reach the offender and administer discipline.

But as it now is we are powerless to control offenders and

conditions steadily grow worse and will continue to do so until some mighty force is set in motion to counteract the influences that are responsible for present conditions. Conference has surrendered or backed down to such an extent that she refuses to maintain the principles for which the church formerly stood, and advantage is being taken of this, and customs and principles entirely foreign to the church are being introduced, and these with worldliness are destroying the vitality and spirituality of the church, and we are utterly powerless to help ourselves with any means embraced in our present system of government.

It does not take any institution long to disintegrate that has not a system of well-defined principles to which its membership strictly adheres, voluntarily or involuntarily. And no institution can long maintain its unity of organization and co-operation without some sort of coercive measures to impel adherence to its principles.

The church is not an exception to this rule, and having no clearly defined and specifically stated creed, evangelists may preach any peculiar fad or notion they may have, or set up any peculiar practice or custom, however contrary to

what has been the general usage of the church and we have no way to bring them to account. To illustrate: "It is known that some of our evangelists, or a certain evangelist has introduced new methods of holding communion services after a series of meetings." And sandwiches have been substituted for the Lord's Supper, and plays and outdoor games are being associated and connected with religious services.

If such irregularities are "winked at" what others may not be introduced? And who knows where the end of such things may be? And why all this? Simply because we have substituted teaching alone for the scriptural methods so long maintained in the church by which such procedures can be controlled and corrected. Can any one tell how to correct such irregularities under our present system of government? Are we content to have such procedure go unchecked and such evangelist go unrebuked?

Likewise, the teachers in our schools are free to teach any peculiar whim of their own, and go unrebuked, for the simple reason we have no specifically stated creed or position of the church on many Bible doctrines. To illustrate, a Professor in one or more of our schools teaches the post-mil-

lennial theory and our boys come out of school teaching it. What can we do in such case? Who will say, that, under our present system, that Professor may not teach what he pleases, and go unrebuked, regardless of what the church formerly taught.

It is this freedom to teach and preach fads, and whims, and to set up irregularities in worship and practice over which we have no means of control, that is responsible for the innovations and departures that are destroying the identity and unity of the church.

DISLOYAL LEADERS.

H. E. Miller

That the church should have leaders none will question, and the more of the right kind of training these leaders have the better. That the church has always had leaders is self-evident, and that our leaders until recent years became such without **church schools** is very evident, and that those leaders were loyal to the church and her doctrines with few exceptions, no one perhaps, will question.

And so long as the leaders were loyal to the church and her doctrines peace and harmony prevailed and the church was kept comparatively separate from the sinful pleasures

and practices of the world.

But since the advent of our schools a wonderfully great need of trained leadership has been discovered, and as a result we are now pretty well stocked with would be leaders. What the church now is, is largely the fruits of this new set of leaders, and the condition of the church at once discloses the kind of leaders she has. The present disloyalty of many churches is due to disloyal leaders.

How can the church prosper and develop in loyalty and spirituality when about 90 per cent of her pastors and other leaders are not willing to work in harmony with Conference in its advice and rulings that tend to develop those characteristics? Yet these same leaders are all the time asking the loyal to give over and work with the majority, when they themselves have never been willing to work in harmony with the majority in Conference until Conference surrendered her stand on the things that are now disturbing our peace and unity.

This condition has caused me, for one, to lose all hope for what this supposed need of leadership meant to the church and has grounded my hope deeper in Christ and the gospel.

How can the church expect

to maintain spirituality and the simple life under leaders that are disobedient to the counsel and advice of Conference designed to develop these characteristics, but are proud and follow the fashions and styles of the world, and are not willing to carry out in their work the doctrines and principles so long held and practiced by our beloved Brotherhood? And how can such leaders expect the loyal and faithful to work in harmony with them so long as the leaders ignore and refuse to follow those principles and practices?

We have today, many among our pastors, school men, Sunday school teachers and superintendents, and other leaders, who have no regard for the prayer veil, and some of them bedecked with jewelry, gold wrist watches, tie pins, necklaces, beads, ear bobs, and various articles of costly array, all of which the Bible condemns and are contrary to the advice and counsel of Conference and the custom of the church until recent years.

• And our hireling shepherds are silent on these matters for the reason they are afraid they might hurt the feelings of some brother or sister who have the wherewith to buy a good standing in the worldly church, and they would lose their support and their job.

Our church once had a "form of godliness" but our college preachers or machine made preachers (instead of spiritually called ones) and a few of our elders have "denied the power thereof" (2 Tim. 3:5) and have taught men so, which is causing the laity to turn away from the truth and admonition of the church, and in this way they are robbing God of ordinances. Mal. 3:13-16.

Paul tells of a time when "they will not endure the sound doctrine, but, having itching ears, will heap (to collect, to amass) to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." 2 Tim. 4:3, 4.

And some are giving over to other denominations that they know are not keeping a whole gospel, but have drifted, and some even have gone so far as to give over the pulpit on the Lord's day to a political lecturer to use the hour, (these being dead to the law) getting strangers, uncircumsized in heart, etc, in the church to pollute it; (Rom. 7:4-6; 1 P. 2:11; Ezek. 1:44.) and for this reason the church is getting "weak and sickly" trying to feed on the husks of those spiritually blind leaders and teachers. I have heard several of our preachers say they are not

preaching for the Church of the Brethren, but for the church universal, or the big church. Such men haven't stability or nerve enough to stand up for their own church or to come out from the world with its folly and fashions, for then they know they would not be popular and stand in with the worldly class.

When we start out to win the esteem of the world and to popularize our doctrines, we take the first step towards apostasy.

To save the church and eliminate the worldliness that is destroying it we must begin at the head and clean out the springs along the way, and the stream will begin to clear up at once, and our hearts will turn back to the promise land (Matt. 7:39) and away from the world.

No church can long maintain its identity whose leaders are not in harmony with its principles, and no one should aspire to leadership who is not in sympathy with its principles; and no one should be selected as leader who is not loyal to the church.

—Fresno, Calif.

LOVE AND OBEDIENCE.

Milton Miller

"I new commandment I give unto you that ye love one another," said Jesus. The rea-

son for this command John explains is, "Love is of God." Do we as disciples of Christ have true faith and love, not as a means of salvation but as the natural outgrowth of the Christian life?

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbor as thyself," said Jesus, and Peter says "see that ye love one another with a pure heart fervently."

And Jesus says unless we take up the "cross daily and follow him we cannot be his disciples."

So then the religion of our Lord Jesus Christ is not like a garment that is put on and taken off at pleasure, not like your best coat kept for special occasions or to be worn on Sunday, brushed up and laid on the shelf till next Lord's Day.

The robe of righteousness is to be worn every hour of the day, every day of the week, and every month of the year.

And Jesus says, "If ye love me ye will keep my commandments." So the child of God who has the "Pearl of great price" will find joy in loving obedience to everything his Lord tells him to do or not to do.

O, my brethren, you who "love the brotherhood," let us

take a stand firmly against the evils that are coming into our beloved church, that we may not become "spotted with the world."

The soldiers of our state and nation are known by their uniform, then should not we as soldiers of the Captain of our salvation be known by our simplicity of life and dress and as "living epistles, be known and read of all men?"

There is too much love of the world. Jesus says, "Love not the world" and "if we love the world the love of the Father is not in us."

So we must "come out from among them and be separate and I will be a Father unto you and ye shall be my sons and daughters saith the Lord."

Then let us "cleanse ourselves from all filthiness of the flesh perfecting holiness in the fear of God," and when we do this we shall have no fear, for "perfect love casteth out all fear."

"Love abideth forever." It helps us in all our work and will be a comfort in death and a rod and staff when we pass through the valley of death and at the pearly gates of heaven. O, my Christian brother and sister, let us put on the whole armor of God and not "be conformed to this world," nor "fashion ourselves according

to our former lusts in our ignorance." 1 P. 1:14.

—York, Pa.

THE BIBLE ATTITUDE AND POSTURE IN PRAYER.

By Chas. M. Yearout

"O, Come let us worship and bow down: let us kneel before the Lord our Maker." Psalm 95:6.

The bowing down, kneeling or falling with the face to the ground, has been the practice of God's children in all ages of the world, and is a fitting posture and reverential attitude. Standing upon the feet or sitting in the seats during prayer, is a recent or modern departure from Bible authority and practice, and especially in this true of The Church of the Brethren. The Brethren always knelt in prayer except when surrounding the Communion table, when it was inconvenient to kneel.

The departure from this Bible usage and practice, indicates the tendency of the church to depart from Bible practice, and follow the practices of the popular churches. Why is this? The Bible has not changed. It reads and means the same it did in ages past. God's word and counsel does not change to gratify the whims and worldward tendency of men.

Let us see, what the posture and attitude of God's holy law and **revealed will**, was and is. Solomon kneeled upon his knees at the dedication of the temple—house of God. 1 Kings 8:54; II Chron. 6:13.

Daniel kneeled in prayer three times a day. Dan. 6:10.

"Jehosaphat bowed with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord." II Chron. 20:18.

Moses bowed down his head to the earth and worshipped. Exodus 34:8.

The Heavenly Host Fall Upon Their Faces when They Worship God and the Lamb. Rev. 4:10; 5:8, 14. This latter reference has a double meaning and signification, presenting golden viols the prayers of the Saints. "All the angels. . . and the four living Creatures, fell before the throne on their faces, and worshiped God." Rev. 7:11.

Jesus, our pattern and example knelt in prayer. Matt. 26:39; Luke 22:41.

Stephen, in his dying hour, knelt in prayer. Acts 7:60.

Peter knelt down and prayed in the death chamber. Acts 9:40.

Paul knelt down and prayed, when taking his leave of the elders. Acts 20:36.

B I B L E M O N I T O R

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The Church kneeled in prayer. Acts 21:5.

It seems evident from the above Scriptures, that the kneeling posture was the universal practice of the apostolic church, and they followed the example of the heavenly master, being trained and schooled by Him.

"As I live, saith the Lord, every knee shall bow to me and every tongue confess to God." Rom. 14:11. "At the name of Jesus every knee should bow." Phill. 2:10. Those seeking cures kneeled before Christ. Matt. 17:14; Mark 10:17; 1:40. Paul says: "I bow my knees unto the Father of our Lord Jesus Christ." Eph. 3:14. Ezra the Servant of God, fell upon his knees in prayer. Ezra 9:5. But where do you read in the Bible of God's people standing on their feet in prayer?

I heard a Disciple minister in Coffey County, Kansas, giving reasons for standing on his feet in offering prayer, and

among other things he referred to Solomon standing on his feet during his dedicatory prayer of the temple. 1 Kings 8:22. After the services were over and he had dismissed the congregation; I went up to the preacher, and said to him: "You said Solomon stood on his feet during his prayer at the dedication of the temple." Do you not know, that he was standing on his knees? He answered, "Yes." "Then why did you try to deceive this people?" He had also referred to Mark 11:25. This does not say: "When ye stand on your feet praying" etc. Why not? When ye stand on your knees praying, etc. When the book says Solomon stood, and stretched forth his hands toward heaven: He was standing on his knees. 1 Kings 8:54. The boastful Pharisees prayed standing in the synagogues, and on the corners of the streets, to be heard of men; but their prayers did not avail with God.

The Brethren have always contended for the written Word, and its practice or observance. Why depart from this beautiful order and posture in acceptable prayer?

Is the church justifiable in thus departing from the unmistakable plain teaching and practice of God's Word?

If we can depart from the

Bible order of prayer, cannot we just as consistently depart from the practice of footwashing, the prayer covering and non-conformity to the world? Are we seeking popularity? None of the popular worldly fashion garbed churches believe in, nor teach or practice the above Gospel doctrines. If we can depart from the counsel of God in one thing, we can depart from it in other things; but be assured of one thing, God will not recognize any of our departures from His Word.

We may depart and change, but God's plan of human Salvation is established upon immutable law, and will never change. And in the end, when life's labors and toils are over, we will be judged by the Gospel plan of Salvation. "Let us earnestly contend for, (and practice) the faith once delivered to the Saints."

—Moscow, Idaho

"WHAT IS TRUTH?"

John 18:38.

By Leander Smith

This question of Pilate is in the air today. It is repeated on every side and in every department of intellectual pursuit. What is the spirit in which it must be asked to obtain a reply?

It must not be asked in Pilate's spirit, in scepticism and sceptical indifference. Nor in

the spirit of Modernism, Rationalism or Evolutionists; who are avowed enemies of God and His blessed Word. Such spirits are wanting in their very first element to secure success.

He who would receive an answer to this great question must ask it in the spirit of an earnest seeker and votary of truth. He must not only wish to have truth on his side, but to be on the side of truth.

He who would receive an answer to this question must ask it in a spirit of willingness to follow it, to obey its voice, to submit to its guidance. Men, it is to be feared, are too often afraid to know the truth, lest it prove a hard master. The surest way to keep men in unbelief is to keep them evil in their lives. Then unbelief becomes their interest, for the truth would rob them of their cherished sins. The apostle Paul tells us, "That the natural man receiveth not the things of the Spirit of God: for they are foolishness unto them: Neither can he know them, because they are spiritually discerned." I Cor. 2:14.

The decay of faith in Christianity has another cause in our day. It is the utter neglect of the words of Christ. It is an age of marked indifference to the study of Scripture among the masses. Everything, alas!

takes the place of this. The romance, the magazine, the newspaper are the only intellectual food for millions, and much of that a poisoned diet. The words of Jesus are in the air amid the confusion of tongues. Yet he who searches them will find their divinity. Unto him truth will appear, not in a philosophy, nor world system of religion, but in God's Word, from Genesis 1:1, to Revelation 22:21. Here you will find God's Eternal Truth. If any man offer you anything but the Word of God for the truth "let him be accursed." (Gal. 1:8.)

Every warning in God's Word is necessary for our protection. Every precept is binding. And every promise is sure. To whom shall we go for truth, knowledge, and life, only to the Word who became flesh. And "In him was life; and the life was the light of men."

If we are ever to know the truth we must believe the Scriptures. Let us all pray like the father who brought his epileptic boy to Jesus to be healed. "I believe; help thou mine unbelief."

—808 Avenue E., Council Bluffs, Iowa

"Insignificant trifles." But "trifles show which way the wind blows." And further, "Trifles make perfection, and perfection is no trifle."—C. W.

Eighteen Questions That Should Be Considered by Every Professor of Jesus Christ.

By Leander Smith

1. Is my life consistent with the teachings of Jesus Christ as I know them?

2. Do I try to live as pure a Christian life daily as I appear on Sunday.

3. Am I willing to deny myself of all questionable things and amusements of the world for the sake of those who would pattern after me?

4. Am I living so that my influence will lead my associates to the Saviour?

5. Do I take an active part in the Lord's work so that others might be influenced to do something?

6. Do I feel concerned about the future church and Sunday school and try to preserve her doctrine and principles as I was taught them?

7. Am I willing to make the sacrifice that our forefathers made for the promulgation of the Gospel?

8. Am I satisfied that God is pleased with my life and dealings with my fellowmen?

9. Do I pray over the problems of life, after I have done all that I can, to know just what steps to take?

10. Am I what I pretend to be or do I try to disclose a doc-

trine which I myself do not attempt to live in reality?

11. Does the world see the Christ life manifested in my every day life?

12. Are my efforts in service bent upon a reward now, or for the furtherance of the cause of Christ in the hope of a reward hereafter?

13. Do I ever try to count my many blessings and thank God for them?

14. Just what have I done towards the great debt of the atonement of Christ upon the cross?

15. Do I ask God to forgive me and keep me from temptation and yet deliberately walk in the paths of evil?

16. Am I one of the prominent class who want praise for everything and reproof in nothing?

17. Is Bible reading a regular part of my daily routine of affairs or do I try to indulge in it on Sunday afternoon to make up for lost time?

18. Did I ever think just what kind of a church there would be if all the members were just like me?

"If we have only hoped in Christ in this life, we are of all men most pitiable." I Cor. 15:19.

—808 Avenue E., Council Bluffs, Iowa

A rich inheritance has been left us by our fathers and mothers in their example and

their teaching. Will we, like the prodigal son, waste this inheritance, or will likewise and prudent children carefully save and use it?—C. W.

LOVERS OF PLEASURE.

2 Tim. 3:1-8.

By J. H. Beer

"This know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affections, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: **from such turn away.** For of this sort are they which creep into houses and lead captive silly women laden with sins, led away with divers lusts."

Dear brother, and reader, will you just pause for a few moments and think of the wonderful statements made in the above Scripture and compare them with conditions in the church as they really exist among us today? The first verses of this chapter point out twenty-one separate, distinct conditions that are to be manifest in the last days. We can very readily see why Paul

urged his son Timothy to be strong in the grace that is in Christ Jesus and to continue in the things he had learned, knowing of whom he had learned them. How different this sounds from the expression we hear so frequently from pastors and elders today! "But times have changed." True, but God's word has not changed, and even if conditions today are different from what they were yesterday, this gives no one the privilege to refuse to obey the teachings of Christ, or to teach others to disregard his word. This class of men was evidently included in Paul's letters to Timothy in verse Thirteen, "But evil men and seducers shall wax worse and worse, **deceiving and being deceived.**" Christ has said: "if it were possible they would deceive the very elect."

Notice verse 6, "for of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts." I personally know of several cases where Sisters have been received into the church who were not requested to lay aside their hats and worldly fashions, and they still continue to wear their jewelry and fashions. How can any one expect to hold and keep a church separate from the world and give them the privilege to do the

very things that identify them with and make them like the world? The church rulings say, "that the Sisters attire themselves in plainly made garments, free from ornaments and unnecessary appendages; that plain bonnets and hoods be the head dress, and the hair be worn in a becoming Christian manner; that gold for ornaments, and jewelry of all kinds shall not be worn." 1 Tim. 2:8-10. 1st Peter 3:1-4. Rom. 12:1-2. If these rules and scriptures were obeyed and respected as they should be, the church would not be identified with the world as she now is.

I have little confidence in any minister who takes the liberty to disregard not only the Rules of the Church but the Word of God also, and the longer these conditions exist the farther away we will drift from God. The United States Commissioner of Education estimate that during the year 1920 while the world starved we expended for joy riding, automobiles, luxurious living, tobacco, jewelry and other unnecessary things, \$22,700,000,000. During the same time we gave to missions to promote Christ's Kingdom abroad \$37,886,040 or comparatively, we expended in luxuries \$600 for ourselves and \$1.00 to evangelize the world abroad.

The appalling character of

the situation is all the more apparent when it is remembered that much of the \$37,000,000 was expended in spreading broad, not evangelical, but apostate doctrines. It is deplorable to think how little the gospel counts in the preaching and teaching in many of the Protestant pulpits. Lack of faith in the Bible undermines reverence for rightful authority. The authority of the church concerning God's law, has weakened into advice, and men have come to feel that they are not particularly accountable anywhere to anything. And so they do as they please; they simply refuse to be controlled.

—Denton, Md.

WORDS.

Keep a watch on your words, my darlings,

For words are wonderful things.

They are sweet like the bees' fresh honey,

Like the bees, they have terrible stings,

They can bless like the warm, glad sunshine,

And brighten a lonely life;

They can cut in the strife of anger,

Like a cruel two-edged knife.

Let them pass through your lips unchallenged,

If they come to support the weary,
To comfort and help the blind.

If a bitter, revengful spirit,

Prompts the words, let them be unsaid,

They flash through a brain like lightning,

Or fall on the heart like lead.

Keep them back if you're cold and cruel,

Under the bar and lock and seal;

The wounds they make, my darling,
Are always slow to heal.

May peace guard your lives, and ever

From this time to your early youth,

May the word that you daily utter,

Be the beautiful words of truth.

—Exchange.

IF YOU LOVE HIM, TELL HIM NOW

If with pleasure you are viewing any work a man is doing,

If you like him or you love him, tell him now;

Don't withhold your approbation till the parson makes oration

As he lies with snowy lilies o'er his brow;

For, no matter how you shout it, he won't really care about it;

He won't know how many teardrops you have shed;

If you think some praise is due him, now's the time to pass it to him,

For he can not read his tombstone when he's dead!

More than fame and more than money is the comment kind and sunny,

And the hearty, warm approval of a friend,

For it gives to life a savor and it makes you stronger, braver,

And it gives you heart and spirit to the end;

If he earns your praise, bestow it; if you like him, let him know it;

Let the words of true encouragement be said;

Do not wait till life is over and he's underneath the clover,

For he can not read his tombstone when he's dead!

—The World's Crisis.

"THEY HAVE ERRED FROM THE FAITH"

One must have the faith before he can err from it. History shows that many who were at one time faithful followers of the Master did not continue so until the end; some of them from being believers in the truth became opposers of it, which was a great loss to themselves and to the world. In many cases the reason for the change is not apparent. We may guess, but we cannot often be sure that we are right.

We do not know that there are some things which lead men astray from the truth. Pride is one thing; love of the world is another; love of money is still another. Other causes might be named. Though the causes are many, there is always but one result — loss to the one who gets out of the way.

In the passage from which our heading is taken, the Revised Version reads: "The love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. But thou, O, man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. . . . Change them that are rich in

this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on the living God, who giveth us richly all things to enjoy."

There are more texts in the New Testament warning of the evil that comes from the desire to be rich than we think, unless we have paid particular attention to them in our study. The great possessions of the young ruler kept him from doing as the Master told him he should do if he wished to be perfect. And we have little reason to think that human nature has changed much in this respect during the nineteen centuries since he refused to sell and give.

In the sermon on the mount Jesus seems to indicate that one great danger man runs is that of serving mammon instead of God. Farther on in Matthew he says that the deceitfulness of riches chokes the good seed. Paul said the earthly riches are uncertain; and many since his day have found out through bitter experience how uncertain they are. James told some in the church that their riches were corrupted. These are but a few of the instances showing that the desire of riches is dangerous to the spiritual man, and if let have its way will bring man to ruin. Notice that it is the desire

of riches that is dangerous. And so the poor man may be in as great danger as the rich man, or even greater, for we know how earnestly some poor men have desired to become rich. But the rich man's riches give him great power for good or evil, and in a great many instances this power has been used for evil. James must have referred to some who had misused their power when he told them to weep and howl.

Under present day conditions riches seem to be necessary to carry on the business of the world. Whether the world is any better because of the great accumulations of wealth may well be doubted. We do not refer to the so-called progress of the world, but to the moral condition and also to the spiritual condition of the people. If there is doubt as to the condition of the world as a result of wealth, we can hardly doubt the effect of wealth upon the church. Human nature remains pretty much the same through the ages; and as there were in the olden times those who erred from the faith because of wealth, so there ever have been, and ever will be till the end.

The question to decide is as to whether the riches of this world are worth to the Christian the price which he pays for them. They give him pow-

er, influence, position; but do they cause him to be more, or less, spiritual? That is the great test. We want and need those things which will make us more like Jesus in spirit: we do not need, and should shun, everything that detracts from our spiritual power. Paul gives us some light on the question when he says: "They that desire to be rich fall into temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition."

The above statement of the apostle being true, can we say that wealth is worth the price which men must pay for it? The great desire of most people today is to appear to be rich; and to keep up this appearance they make all kinds of sacrifices, even the truth being sacrificed. But the greatest loss of all is when the desire of money causes men to err from the faith. That means the loss of the soul; and the soul is worth more than the whole world. One man can secure but a small part of the world. How foolish he is, then, to sacrifice for this small part that which is worth more than all of it? To err from the faith is to lose the soul. And what shall a man give in exchange for his soul?

—Grant Mahan, Rehobeth, Md.

• Esau sold his birthright for a mess of pottage. Foolish man! But some professed Christians seems to be ready to sell their church membership and their hope or heaven for a bit of foolish fashion.—C. W.

Sad to see those whom we can hardly tell whether they belong to the church or to the world, on the border line, halting between two opinions. To be almost saved is to be entirely lost.—C. W.

Which will we do? Will we fold our arms, sit down on the stool of do-nothing and deplore present conditions; or will we roll up our sleeves, get busy, and, looking upward for wisdom, strength and guidance try to do our part to bring about better conditions?—C. W.

Three-Year Bible Reading Course

Motto: READ, THINK, ACT

Daily Readings.

MAY

1. Tue.—Lev. 19.
2. Wed.—Lev. 20.
3. Thu.—Lev. 21.
4. Fri.—Lev. 22.
5. Sat.—Lev. 23.
6. Sun.—I Sam. 12:1-5, 20-25,
Psa. 26:1-7.
7. Mon.—Lev. 24:1-25:17.
8. Tue.—Lev. 25:18-25.
9. Wed.—Lev. 26.
10. Thu.—Lev. 27.
11. Fri.—Num. 1.
12. Sat.—Num. 2.
13. Sun.—I Sam. 16:1-13;
Psa. 1.
14. Mon.—Num. 3.
15. Tue.—Num. 4.
16. Wed.—Num. 5.
17. Thu.—Num. 6.
18. Fri.—Num. 7:1-47.
19. Sat.—Num. 7:48-89.

20. Sun.—I Ki. 18:30-39;
Psa. 2.
21. Mon.—Num. 8.
22. Tue.—Num. 9.
23. Wed.—Num. 10.
24. Thu.—Num. 11.
25. Fri.—Num. 12, 13.
26. Sat.—Num. 15:1-25.
27. Sun.—Isa. 6:1-8; 12:1-6.
28. Mon.—Num. 14:26—15:16
29. Tue.—Num. 15:17—16:11.
30. Wed.—Num. 16:12-50.
30. Thu.—Num. 17.

Next month, June, we finish Numbers and begin Deuteronomy, reading as heretofore about a chapter a day. And may the Lord bless the reading to our edification and his glory.

Bro. Cyrus Walliek,
Sec'y. 3-Y. B. R. C.
Cero Gordo, Ill.

MOSES.

Moses lived in an important period of Israel's history. The times demanded a man of Moses' disposition and capability. Canaan had been promised as a heritage to the descendants of Abraham. It was possessed by wicked and warring nations. The chosen race was not only shut away from the land that was to be theirs, but they were in a condition of slavery. Not only so, but they were in the power of the most cultured and mighty nation of that age. The time was almost ripe for the Israelites to enter upon their inheritance, but to all human appearances there was no such privilege in store for them. The bondage under which they were groaning was becoming more and more oppressive. To the torture of slavery, inflicted upon the Hebrews, was added the distress of having their male infants slain.

It would seem, as if the times demanded a great military leader with a large and effective army to produce the desired results. This was not to be. The man of the hour was to arise from comparative obscurity and was to receive careful Hebrew training in the midst of Egyptian culture and wealth. The God of the Hebrews had in course of preparation the man who was to

be the human leader of the nation from Egypt. Moses was God's chosen instrument for the accomplishment of a great work. He was richly endowed by nature. The entire account of his work reveals to us a man strong in body and mind. It is difficult to comprehend how arduous were his labors. The burdens he bore were tremendous, yet at the close of his life he was strong and vigorous. He was strong intellectually, far-seeing and sound in judgment.

As we study the character of Moses, we are impressed with his greatness. We view him as he stands forth on the background of the moral darkness of his day, and we are led to declare that he was God's man, and that God made him what he was. God found in Moses a disposition to co-operate with him. He early caught the vision, only faintly at first, of his mission, and he never lost the vision while he was spared as Israel's leader.

If the question is asked, "What quality in Moses stands forth with peculiar luster?" the answer is, "His faith." When at last he received from Jehovah at the burning bush his commission and the assurance that came with it, he went about his task believing that he who had called him to be Israel's deliverer would not fail

him. It appeared as if a man, and he of a race of slaves, went out single-handed against a proud and powerful nation. It required implicit faith in God, on Moses' part, for him to stand before Pharaoh and ask that the Hebrews be allowed to leave their tasks and go into the wilderness to serve the Lord. It required faith for Moses to renew his request, and keep on renewing it in the face of persistent refusal on Pharaoh's part. It required faith, even after the escape from Egypt, to lead the vast multitude of Israel out into the desert toward the land of Canaan. Moses trusted in God to provide food and water for those whom he had freed from Egyptian bondage. A man of less faith would have hesitated to enter upon such an undertaking, but Moses had seen the vision.

Moses was a man of prayer. His intercession for Israel availed more than once. When the people had sinned and were in danger of being blotted out, Moses stood in the gap and pleaded for them. Jehovah was moved by the prayers of his servant.

Moses was a man of deep humility. He sought no honor. He served not for earthly reward. He made his choice de-

liberately and never swerved from his devotion to God and his people. The results achieved were marvelous.

When we consider the character and power of Israel's oppressors, and the disposition of the Israelites themselves, and when we note the obstacles in the way of a successful march to Canaan, we appreciate the greatness of Moses' achievements. We would give Moses full credit for what he accomplished, but at the same time we would acknowledge that it was God's power, manifested in Israel's behalf, that brought the success that crowned the efforts of his servant Moses. The highest tribute the scriptures pay to him is couched in the words applied to him, "The servant of the Lord" (Deut. 34:5).—Arnold's Practical S. S. Commentary, 1913.

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NOTE TO READERS

The delay of the Monitor is not due to any lack of diligence on the part of the editor and publisher of the paper, but due to unavoidable delay in the printing plant of the Citizen Printing Company, Poplar Bluff, Missouri, where the Monitor is printed. The printing house assumes all blame and promises the editor and his throng of appreciative readers that the publication will be on time in the future.

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TRADITION AND UNITY

While we are considering the idea of a creed, it may be well to consider also the idea of tradition; and while it would not be wise to teach tradition for doctrine, yet in the absence of a positive "thus saith the Lord," tradition is the highest authority we have for some customs and methods in use in the church. And when we refer to tradition, some are ready to throw up their hands in holy horror. Such do not pause to think that all we have of the New Testament was tradition for some twenty years after Christ. Then too, after the New Testament, largely, was written, we find there were traditions still in the church and apostolic injunction binds us to "hold" and to "keep" them.

The unwritten creed of our fathers of the past was tradition, for some of which they claimed "thus saith the Lord," and embodied their doctrinal teachings. Then, too, in addition to this, they had traditions that embodied their methods of carrying out their doctrinal teachings. And so long as those traditions were sacredly "held" and "kept" peace and unity prevailed.

But when, as was sometimes the case, some brethren outgrew the old church with her traditions, got a new "vision," they set about to overthrow the traditions by which principles were maintained, and being unable to do this, they went off, sidetracked, rather than be submissive and "hear the church." History is a succession and repetition of recurring events, and even now if the church reasserts herself, which she must do if her identity and unity are to be preserved, there will be some who will sidetrack.

Such seem to have outgrown their spiritual mother thru whom they received spiritual birth, having gotten a modern "vision" they are no longer willing to "hear the church" with her antiquated (?) ideas and customs, her traditions by which peace and unity have been maintained.

To illustrate: The church said time immersion only, is Christian baptism. This she held as doctrine based on scripture. She said kneeling is the proper posture. This custom, this tradition strictly adhered to, has kept us a unit on that point.

She said footwashing is a

church rite, a doctrine, she said the brethren should wash brethren's feet, and sisters should wash sister's feet. This custom, this tradition being adhered to has kept us a unit on that practice.

Just so the church said plainness of attire is a Bible doctrine, and to maintain that doctrine she adopted a "form" to carry out that doctrine. So long as this "form," this traditional "order" was adhered to, we were a unit on simplicity of attire. But when we discarded the form, the tradition that made and kept us one in the matter of plainness, the principle also went from us, was dropped, until we are no more a plain people, nor recognized as such. True, we have hundreds of plain people yet, members who still adhere to the form, the "order," but as a church, we have discarded the form and it is now a matter of individual choice as to how we shall attire ourselves. But it may be asked, "Hasn't the church a "Dress Reform Committee" that is working on the simple life principles to bring about separation from the world in dress? Yes, poor souls! God pity them! Earnest souls no doubt! But who can point to any real good accomplished by them as a committee? And haven't the fashion-mongers already decided

what our fashionable members shall be wearing two years hence? Why hasn't the committee accomplished something? Not their fault, surely. One little word spells it all. Lack of **authority**.

No doubt the loyal members were more or less encouraged when the Committee was appointed, and had hopes for the better; but they failed to see the Committee was not given power to do anything that would really effect reform; and the result is, conditions have grown worse, and will continue to do so, until effective means are adopted that will remedy conditions.

Thus it is seen unity and separation from the world, as a church, can not be maintained without traditional methods and rules by which all consent to be governed.

The principle of nonswearing is taught in the New Testament. Our tradition says we shall not take the civil oath, nor even affirm with uplifted hand; adhering to this tradition, the principle is obeyed, and unity, preserved. Without this tradition it would not be so, each being left to take his own way for it.

Authority and Tradition.

What we have said relative to traditions may not be so readily accepted without a further consideration of the sub-

ject. When a principle, a doctrine is involved, all readily agree that it has Bible authority, but when tradition, rules and methods of carrying that principle into effect, is involved, some shrink back in horror.

Now, we are not saying just any kind of tradition is authorized by the Bible, but a tradition not at variance with Bible teaching, that is helpful or necessary to the carrying out of any Bible principle is authorized by the Bible. That kneeling in baptism is authorized or justified by the Bible none of us would question, yet it's tradition. That brethren should wash brethren's feet, and brethren should salute brethren with the holy kiss, and that sisters should wash sisters' feet, and sisters should greet sisters with the holy kiss rather than do these promiscuously between the sexes, none of us will question, yet it's tradition.

That the Lord's Supper is a Bible doctrine we all agree, but that it should consist of the simple elements we use for it, is tradition. Yet who among us will say these traditions, these methods and customs are not authorized by the Bible? Indeed, how could unity be preserved, and these principles be carried out without some such traditions or rules?

Again, on the principle of plainness of attire being authorized by the Bible, we are all of one mind, but that tradition, rules and methods, should say how we can best carry this principle into effect we are not agreed.

So long as we maintained this tradition, exemplified in a plain "order" of attire, we succeeded admirably in maintaining the principle. And no one questioned the tradition by which it was done, any more than he did the former traditions referred to.

But since we have practically, if not formally discarded the tradition, the "order", we have surrendered the principle, so that we can not, as a church, consistently claim plainness of attire as a tenet any more.

Before closing this chapter of our meditations on the matter of traditions it may be well to refer more directly to the Word. This will answer any question that may have arisen, and others that may arise.

In I Cor. 11:2, Paul says: "Now I praise you brethren that ye remember me in all things, and keep the ordinances, (traditions in margin and revision) as I delivered them to you." They kept the "ordinances" as to **number**, **fact**, and **form**, and the "traditions" thrown around them

by which unity and oneness were preserved in their observance. This is indicated by the adverbial clause denoting **manner** introduced by "as". Keep them "**as** I delivered them to you.", and for this he praised them.

So long as we kept them as they were delivered to us, unity and oneness prevailed amongst us. But now liberty to depart from traditions delivered to us is taken, and unity is lost, and all because some are not willing to keep them as they were delivered to us. At this point we quote Paul again. "Now I beseech you, brethren, mark them that are causing divisions and occasions of stumbling contrary to the doctrine which ye learned". Rom 16:17. Such men not only give **occasions** for stumbling but **cause** divisions also. Hear Paul again: "So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word or our epistle." 2 Thess. 1:15. Thus our duty is made plain and easy to be understood. But this isn't enough in Paul's estimation. Read again: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition ye received of us. 2 Thess. 3:6. This tells

us what to do, and the authority for doing it, (in the name of Christ) in case men depart from the traditions delivered to us.

So strong language is nowhere used to enjoin the keeping of the **ordinances** as in here used to enforce obedience to **traditions**.

So we let the matter of authority for holding and keeping traditions rest here and take up another subject of interest in our investigations.

Fundamentals.

It should be borne in mind from the beginning of the study of this subject that "fundamentals" is not a biblical term, and having no specifically stated creed, the church has never placed herself on record as to what she regards as fundamentals. This gives room for speculations and theories of men. It should also be borne in mind that what one man calls fundamental, is not necessarily so, be he ever so learned and wise.

It is very questionable whether we should use it, as is sometimes done, to make distinctions between the great principles and doctrines of the Bible. We may as well use the word "nonessential"; for if I think a thing is not fundamental, I may as well think it nonessential.

"If ye love me keep my

commandments. He that hath my commandments, and keepeth them, he it is that loveth me and he that loveth me: shall be loved of My Father, and I will love him, and will manifest myself to him. If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." John 14:15, 21, 23. What could be more fundamental with me than the indwelling and abiding presence of the divine Trinity? This, it is seen, is condition on my obedience to His commands.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in thru the gates into the city." Rev. 22:14. Can anything be more fundamental to me than finally to enter the holy city? This also is made possible by keeping, doing, His commandments.

These scriptures, and any others for that matter, make no distinctions among the commands of Jesus. Should we?

The apostles did not believe in the resurrection until Christ arose. If they had died before he did, would they have been saved? Of course they didn't believe in the atonement before it was made, had they died before it was made would they have been saved?

A child is baptized and received into the church who, perhaps, never heard a sermon on the atonement or resurrection and didn't understand it if it did; this child dies in that state, is it saved? Which is more fundamental to me, **belief** in certain Bible doctrines, or **obedience** to the "**form** of doctrine" by which I am "made free from sin"?

"He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. I believe that he is, but do not seek him. Which is more fundamental to me, duty or "**belief**"?

"Except a man be born of water and of the Spirit he can not enter into the kingdom of God." Jno. 3:5. I believe in the new birth but refuse to be born of the water. Will I be born of the Spirit? Which is more fundamental here, my belief or my obedience?

"Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you."

I believe the communion is necessary, but refuse to partake of it. Do I get the "life?" Which is more fundamental, my obedience or my belief? And so on with God's commands, is my **belief** in or about them, or my **obedience** to them more fundamental?

From the foregoing, it is

very evident, we may, by the use of the word "fundamental," magnify some things the Word doesn't magnify, and stress some things the Bible doesn't stress, and assign some things first place and others, second place, where the Bible makes no distinction.

"Let us hear the conclusion of the whole matter; fear God and keep his commandments; for this is the whole duty of man." Eccl. 12:13. And here we let the matter rest. Even so let it be.

We are still in position to send samples to your friends. Send their names and addresses. We want to reach the laity with our message and stir up their "pure minds by way of remembrance" that there is still a loyal remnant that are appreciating our efforts, which is shown by the many letters of approval.

THE ANNUAL MEETING FOR 1923.

It is to be regretted, and is regretted by a large number of the members of the church, that the Annual Meeting for this year was located so far away from where the members live that it will prevent the great majority of those who usually go to the meeting from going. The wealthy will enjoy the trip, and those who go as delegates for either congrega-

tion or district will have their way paid, and of course they will go, which is what a delegate is selected to do. But the weight and the spirit that come from the great number usually present will be lacking this year, which is to be deplored. It never has been our way to have a body of delegates meet and decide things for the church; but the meetings were open, and any member present had the right to speak on any question that came before the meeting. That is what has kept us as democratic as we have been, and it will be a sad day for the church when we cease to be so.

We have wondered why the meeting was located where it was, but have not found any very satisfactory reason. The arguments given for the location of the meeting at Calgary would apply with even greater force to many of our own cities. We have nothing to say against Canada or the Canadians, for we have been through the country, and were especially pleased with Calgary.

One of the greatest results coming from these annual gatherings is the unifying effect they have upon the membership; so it is important that the meetings be located where the most members can attend, taking into consideration the

interests and rights of the various sections. From the present meeting we can hardly look for those results, for the membership will not likely be present in large enough numbers to produce them.

Another very important thing to be borne in mind is that many of the congregations do not feel able to send a delegate. The larger the number of congregations represented, the better the general effect must be. With a delegate body representing not much more than half the local churches, it does not seem just the proper thing for them to decide questions of importance for the whole body.

To be sure, there is the missionary argument. But Canada is not any more in need of missionary efforts than many parts of the United States. We very much doubt whether anything like the good will be done by the meeting that would have been done if it had been left in our own country; this is meant from the missionary standpoint.

But the meeting was located at Calgary, and to Calgary it will go. We trust it will do all the good that the brethren expect. However, it is to be hoped that the question of members attending in large numbers and the effect upon

the church at large, and also the number of delegates who will or will not attend, depending largely on how far the meeting is from the congregation, will receive full attention in the future. These are vital to the best interests of the church. It is a mistake to neglect the whole body, or much the larger part of it, in order to benefit a particular part.

It would be well to consider what is the real object of holding these meetings every year, and then try to hold them at such places and in such a way as will most nearly attain that object. The one thing to be sought is the greatest good for the greatest number. It is pleasant to see the various sections of our continent; but the meetings are not held with a view of having those attending do that. Too often do they leave the meeting, even when sent as a delegate, in order to visit some place which they may never have another opportunity of seeing. The great object is to worship God and do his will. To the extent that other things creep in, to that extent do we fail in our mission. God help us so to labor that souls may be won for his kingdom, that the church may be freed from worldly influences, and that his name may be glorified.

—Grant Mahan, Rehobeth, Md.

THE ANCIENT LANDMARK OF FAITH.

By Leander Smith

"Remove not the ancient landmark, which thy fathers have set." Prov. 22:28.

"I was constrained, to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints." Jude 2nd verse.

It cannot but be perplexing in the extreme, to devout and modestly thoughtful minds, to find how constantly we catch new theories, of what we had once felt to be fixed and immutable truth. Men extinguish the fair lights which the Divine hand has kindled, and set up lurid flames and beacons of their own. But as surely as you follow the one, so surely shall you find yourself among the breakers,—the breakers of controversy, doubt, and haply of despair; while, following the other, the voyage shall be prosperous and serene, under the command of the great Pilot who "holds the winds in His fist, and the waters in the hollow of His hand."

Jude felt the necessity of sounding a note of warning, and said, "To contend earnestly for the faith which was once for all delivered unto the saints." The gospel was delivered not in parts but as a com-

plete whole—"once for all." The following verses warn against the perversions of this "faith" by certain men—doubtless the "false teachers" spoken of in 2 Peter 2:1.

Our fathers trusted in "the faith" and were helped. Apostles, fathers, and old sires, who held fast the form of sound sords, have set their sign upon the landmark which they believed to be of God. But, when we recollect the firmness with which the dear old brethren clung to the principles and doctrines of the gospel, and the strength they gathered, and the rest and peace and joy of soul they drank from them as from a crystal spring, these memories ought to check that mania for fashionable doubting which is so rife amongst us now, and lead us to cherish with some reverence the intimations of the past.

Does God require less of us than he did of them? "And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." Acts 10:34-36. In His present providential government, God's ways are not partial or unjust, He will require no less of one generation than He did of another. We

are commanded to observe "all things," that are written in His word.

We live in a novelty-loving age, and men make novelties in creeds, just as they would make new things in dress. But while, in one grand sense, it is true that when we pass beyond these lower scenes old things shall pass away, and all things shall become new, it is also true in another, and perhaps a subtler, sense. That the new things that we have adopted without the authority of God's Word, will pass away, and will cause many to suffer great loss. See 1 Cor. 3:15. The novelty of the regenerated life shall be evolved out of the antiquity of the old landmarks. "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" Forsake not your first love. Take the quiet place of the disciple at the feet of Him who is the Light of the world.

—808 Avenue E., Council Bluffs, Ia.

WHOSOEVER TRANSGRESSETH.

J. H. Beer

Whosoever, signifies any one without exception. 2 John 2:9: Whosoever transgresseth and abideth not in the doctrine of Christ hath not God.

Here is a fact stated that in-

telligent and responsible beings must face. Worldly position; honor, influence, esteem of men, will not excuse any one for transgressing the doctrine of Christ.

John 7:15, 16. Jesus answered them "my doctrine is not mine but his that sent me." So he that abideth in the doctrine of Christ hath both the father and the son. Let us look at the word transgress. According to Webster "to pass over or beyond any limit, to break or violate a law, and to do so is sin." Let us see if this definition agrees with God's law. Gen. 2:16, 17: "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." **Here is God's first prohibition law.** In Genises, 3rd chapter, we have the account of the first transgression of God's holy law, in which the devil had a prominent part in persuading Adam and Eve to violate or break God's law. And it is the same devil, or his servants that is causing every transgression and violation of God's word now. In chapter 2, verse 17: God said, "thou shalt surely die"; in chapter 3 verse 4, the devil said, "Ye shall not sure-

B I B L E M O N I T O R

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ly die." Satan just added one word, **not**, and this changed the entire meaning, and thereby deceived Adam and Eve. 2 Cor. 11 chapter, Paul says: "Would to God ye could bear with me a little in my folly—for I am jealous over you with Godly jealousy for I have espoused you to one husband, that I may present you as a chaste virgin to Christ, but I fear, lest by any means as the serpent beguiled Eve thru his subtilty, so your minds should be corrupted from the simplicity that is in Christ, for if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit which ye have not received, or another gospel which ye have not accepted ye might well bear with me."

In verse 13, He says "Such are false apostles, defeitful workers transforming themselves into the apostles of Christ, and no marvel for satan himself is transformed into an angel of light. **Therefore** it is no great thing if his minis-

ters be transformed as the ministers of righteousness whose end shall be according to their works."

Let us look at another Bible character, 1st Sam. 15th chapter. God sent Saul out to destroy the Amalekites, man and beast. Saul started out to do as God commanded, but failed to wholly do as the Lord had said. "God said it repenteth me that I made Saul king, for he is turned back from following me and hath not performed my commandment." When Saul met Samuel he saluted him and said, "blessed be thou of the Lord, I have performed the commandment of the Lord." Do you suppose Saul thought he could make Samuel believe that he had complied with God's command by thus trifling with a specific command of **Jehovah**? "Be not deceived, God is not mocked." Did not Saul say he had performed the commandments of the Lord? Had he truly done so?

There are many persons singing that sweet song which says, "I'll go where you want me to go dear Lord, I'll do what you want me to do, I'll say what you want me to say," that are saying the same thing to God that Saul said to Samuel.

God has commanded us to have no "fellowship with the

unfruitful works of darkness."

In conversation with a minister on the need of washing one another's feet in order to be obedient to Christ's teaching. In John 13th chapter, he made the statement that it is just as good to black his brother's boots as an act of menial service as to wash his feet. That is the same kind of logic that King Saul used. He thought it would be just as good to save some of the spoil to do sacrifice to the Lord, as it would to utterly destroy them. His assumption led him to transgress the command of God. "Why call ye me Lord, Lord, and do not the things that I say?"

The Pharisees loved to pray on the street corners to be seen of men, and make broad their Philacteries, and to enlarge the borders of their garments and to make long prayers to be heard of men, and yet they were not willing to accept and obey the truth.

Christ said, "Ye are of your father the devil and the works that he doeth ye will do." It is satan's business to mix error with truth, to pervert the gospel of Christ, in order to mislead, deceive, and lead men to transgress God's word of eternal truth.

I am convinced that a great deal of the teaching and preaching that is being done

today is not dispised by the Holy Spirit, and is out of harmony with the word of God. John 3:34, For "he whom God hath sent speaketh the words of God." Isa. 8:20, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Much of the preaching of today denies the diety and divinity of Jesus Christ.

—Denton, Md.

MUSINGS.

Events and Comparisons.

By A. J. Bashore

Not long ago I had occasion to take a trip on one of the auto stage lines leading away from the city. Many of these stages have their terminus either at the end of the city car line or where the car line turns at right angles. These auto stages accommodate the rural districts which are rapidly building up and which have no city or interurban car service.

The time had arrived and past for the stage to depart. The seats were filled with passengers. While the stage was turning around to resume its outward journey a car from the city arrived discharging passengers.

Several wanted to go with the stage. The driver halted, opened the doors to admit

maybe five which could be accommodated by placing folding seats in the aisle. He knew how many he could seat this way, and immediately after the last person's heels closed the doors which are easily worked by the driver. This caused the separation of two ladies who were travelling together. The one outside called: "Wait a minute." Her friend inside repeated the same to the driver. He answered: Yes, "wait a minute." "I am full now and late." The one outside knocked at the door and asked for admittance. Too late. At once the Spirit directed my mind to Bible incidents. The first one back in Noah's time. How he warned the people of their wickedness and of their destruction if they continued in sin. At God's appointed time the beasts and fowl came and entered the ark which was prepared. The door was open. "The fountains of the deep were broken up, the windows of heaven opened." The rains fell. Noah and his family entered the ark. The door closed. The required number were inside. The flood was one and the door secure. No doubt many persons came to the ark and to the door and knocked as did the lady. But it was closed. Too late. They no doubt often heard the old preacher Noah warn them: but they heeded

not. I speak of Noah being old. (Tradition gives it that Noah was 498 years old when he took his wife Naamah who was 580 years old).

Noah started in time, therefore he entered into the ark of safety through the open door. Others had the opportunity but loitered about, thought possibly the ark would wait. But God had a schedule set, and the ark started with the closed door as did the stage.

Some outside might have called: "Wait a minute," and knocked. From within Noah might have said: "It is full, you are too late."

The parable of the rich man and Lazarus came to mind. The rich man saw when it was too late.

The parable of the Virgins came to mind. Five of them made haste and entered while the door was open. Other five loitered heedlessly, came when the door was closed. Too late. And the incident of Judas. He saw too when too late.

Then I thought of the future time; the end of this age. Will there not be many in the last day come as it were to heavens door and knock for entrance? But the door will be closed. The door is open now for who-soever will. **On New Testament conditions only.** In that day there will be no response from the inside to those who knock.

The doorkeeper Jesus will have left His post attending to other duties to fulfill God's plans. To gain heaven then will be by some other means than now. Because some came: **too late.**

Blessed are they who have opened the door of their hearts and let Jesus into their lives, and have lived to the best of their ability and light of the New Testament doctrines. Which are very simple.

When Jesus comes with a shout, "The dead in Christ shall rise first! Then we who are alive shall be caught up with the Lord in the air: And so shall we ever be with the Lord." Blessed hope.

"Death thou has conquered me,

'Twas by thy darts I'm slain;

But Christ will conquer thee,
And I shall rise again."

"Time hastens on the hour,
The dead shall rise and sing;
O! grave where is thy power?
O! death where is thy sting?"

—137 S. Hollenbeck St. Los Angeles, California.

SAMUEL AS A MAN OF PRAYER.

Elizabeth Hoover

Samuel is on record as a man of prayer. The meaning of the name Samuel, and the rea-

son for its choice, is found in I Sam. 1:20. He was given to a woman of prayer in answer to prayer. He was dedicated to the Lord not only in infancy but before he was born. There is probably no feature in his career more prominent than his prayer-life. Go thru the record with this in mind and note the results of his prayers. Probably the two most notable instances are found in chapters seven and twelve.

When the ark was in Kirjath-Jearim for twenty years the time seemed long, the children of Israel were threatened by their enemy—the Philistines. There Samuel came to their rescue, saying: "I will pray for you, but there is something for you to do." Then the Israelites put away their Idol Gods, and confessed their sins and said to Samuel: "cease not to cry unto the Lord our God for us, that He will save us out of the hands of the Philistines." Samuel then offered a lamb as a burnt offering. Then he cried unto the Lord and he heard him. Jesus ever "liveth to make intercessions for us."

We as christian people should spend more of our time on our knees making intercession for others. I wonder if you and I are recognized as men and women of prayer? Do we pray for our neighbors

when we see them in distress? Samuel knew how to pray and he acknowledge God's help in setting up a stone, naming it Ebenezer. Can we as christian people look to one or more experience when God heard our prayers? We can see by the life of Samuel what an influence a man of prayer can have with others. Here on earth the influence of one depends on his character. The man who is ready to risk all for God can count upon God to do all for him.

We find in I Sam. 8:6, "The thing displeased Samuel, and Samuel prayed unto the Lord." I wonder if we go to God when we are displeased and in difficulty. We find in I Sam. 12:19, these words: "God forbid that I should sin against the Lord increasing to pray for you." Here Samuel regards it as a sin not to pray for the people. I wonder if we regard it a sin not to pray for others? Samuel spent some sleepless nights in concern for Israel. I wonder if we as christian men and women ever spend sleepless nights in concern for others. When we spend sleepless nights it is a good time to say Lord, what wilt thou have me do? We should look into our prayer-life and see if it has been what God would have it. Let us as christian people from this time on try to have more concern

about others and thereby we will be able to win those that are still wondering away in sin and folly and point them unto the Lamb of God that taketh away the sin of the world.

—Perrytown, Texas.

AWAKE! THOU THAT SLEEPEST.

Ephesians 5:14.

Joseph Swihart

When we look into the church today and see how different it is from what it was forty years ago, we are made to realize more fully the force of the language.

When men sleep they are unconscious of the light of the sun, and the necessary labors of the day.

When men spiritually sleep they are unconscious of God's will, and the necessary effort to promote his cause.

When I was a boy I thot the Brethren all looked alike because of the order and uniform in both sects.

In Union There Is Strength.

I have said to my companion a number of times in the past few years, "I wish I could be identified with the real church as it was thirty-five years ago when I came to the so-called Dunkards, when all was peace, when all thot alike, and all spoke the same thing."

The present conditions go to show a divided sentiment in

the church.

Divided we fall,
United we stand.

May we stand together for that which is right and pleasing in the sight of God, Is Our Prayer.

—Chief, Mich.

WAS THE CHURCH RIGHT THEN?

By Chas. M. Yearout

Without laws and the execution of law, no government can exist. A law that is not enforced, is a dead letter. In order to unity and harmony, there must be rules and regulations, and all must regard and line up to these rules and regulations. "Let us walk by the same rule, let us mind the same thing." Phill. 3:16.

For many years, the church executed and carried out discipline and church government, maintaining that her government was founded upon the eternal truth of God. Was the church right in enforcing government and discipline?

For many decades the church upheld and enforced non-conformity to the world; even dismissing from the fellowship of the church, those that were arbitrary and disobedient. Was the church right in enforcing the non-conformity to the world principles? Rom. 12:2. II Thess. 3:6.

From her organization the

church through her ministry, preached and contended for the observance of all the doctrines of the New Testament. It was these doctrines that brought the Church of the Brethren into existence. As a result of her preaching and contending for the observance of these commands, thousands of members of other churches united with the Church of the Brethren, in order that they might obey these commands and doctrines, that were not taught nor practiced in the churches from which they came. Was the church right, in preaching and contending for the observance of these commands? Matt. 28:20.

The church taught that it was wrong to wear jewelry and gold ornamentation, and disfellowshipped those who were disobedient. Was the church right in forbidding the wearing of jewelry and gold ornaments? I Tim. 2:9; I Peter 3:3.

For many years the church forbade the use of musical instruments in the church houses and the worship of God; claiming the New Testament taught that the members composing the body of Christ, should sing and make melody in their hearts unto the Lord, and not dumb wooden instruments. Was the church right in not allowing musical instruments to be used in the houses of God

and His worship? (I Cor. 14: 15; Eph. 5:19; Col. 3:16.)

For many decades, the church forbade the affiliation and cooperation of her members with those of different faiths and practices, alleging, that God's people should be a separate people. Was the church right, in forbidding such affiliation and cooperation? II Cor. 6:17; Rom. 16:17; Rev. 18:4.

In the history of the church in the past, she always contended for, and practised the kneeling posture in prayer. There is not an instance recorded in the Bible where audible acceptable prayer was made standing on the feet. Was the church right, in contending for and practicing the kneeling posture in prayer? I Kings 8:54; Psa. 95:6; Dan. 6:10; Luke 22:41; Acts 7:60; 21:5.

For long years the church taught and gave a free Gospel, and discountenanced and forbade a salaried or hireling ministry. Was the church right, in thus opposing and forbidding a salaried or hireling ministry? I Cor. 9:18; John 10:12, 13. There is a vast difference in supporting a man, that he may give his time to the ministry of the word, and a hiring out, and preaching for money.

The church formerly re-

quired, that her church houses be plain, in keeping with her plain, simple dressing and living. Was the church right, in requiring plain houses in which to worship God, and practice a plain religion? I Cor. 10:31.

Formerly the church, forbade her members to follow the vain, gaudy fashions of this world. Following the styles and fashions of this world brought the member or members doing so under censure and the discipline of the church. Was the church right in enforcing this order, and thus keeping her members out of the vortex of worldliness? I John 2:15-17; James 4:4; I Peter 1:14.

The church forbade the desecration of God's houses, with games, parties, money grabbing socials, and unsound preaching. Was the church right, in thus zealously guarding the sanctity and purity of God's house? John 2:16; II John 10:11.

The church always forbade and advised against the taking an active part in political campaigns, and the heated passions, strife and hatred engendered by them. Was the church right, in giving and enforcing this counsel?

In the past, when a member or members transgressed, did wrong, committed a crime, or departed from the simplicity

of the Gospel; they were visited, and cited to the church meetings, where they were required by the church to make their wrongs right. This was the universal practice of the church, so far as my knowledge goes. Was the church right, in thus discipling her members? Gal. 6:1; James 5:19, 20.

In years gone by, the Gospel Messenger, the official organ and mouth piece of the church, taught editorially, and by contributors all the tenants and doctrines peculiar to the church. People did not have to ask what we believed, or what our doctrines were, where the Messenger circulated. Was the Gospel Messenger as the mouth piece of the church right, in thus keeping our distinctive doctrines and practices constantly before the people, and contending for the observance of the same? Matt. 28:20; Jude 3.

The church claimed to be guided and directed by the Holy Spirit, in arriving at the conclusion, that it was necessary to observe all things commanded in the New Testament, and refrain from doing anything that is condemned or forbidden in the New Testament. Was the church right, in alleging, that she was led to do as she did, by the guidance and direction of the Holy Spirit? (John 14:16, 17, 26; 16:13.)

If the Holy Spirit dwelt in the church in the past, and directed her in the things she did, causing her to practice all the commandments, and holding herself aloof from the styles and fashions of this old world, and worldly alliances and amalgamations. Is the church right, in departing from her ancient moorings, and falling in line with the world in its ever changing styles and fashions? The blessed old book has not changed, it reads and teaches just as it did in ages past.

A number of years ago, when the Annual Meeting was held at Lawrence, Kansas, I arrived on the grounds early one morning, and met a brother that introduced me to another brother as one of his converts. He said to the brother: "Brother Yearout was just a boy a short time ago, and here he is one of our able ministers." I said to Brother S.: "You claim me as one of your converts, but since my conversion you have left the church (he had united with the Progressive Brethren), and do not preach and teach as you did when I united with the church. You used to preach and contend for nonconformity to the world. Has the good old Book changed? Either you did not teach the Scriptures right then, or you are wrong now. I believe and teach what

you formerly taught." He said: "It is I that has changed. The good Book reads just as it always did." He had departed from much of the teachings of the Book, which he formerly held as binding upon the followers of Christ.

If the things taught and practiced by the church in the past were indicated by the Holy Spirit, then it is wrong to depart from them.

The church always taught and practiced the Salutation of the holy kiss, until recent years, when it is set aside by many. Was the church right in teaching and practicing the Salutation of the holy kiss? Rom. 16:16; I Cor. 16:20; I Thess. 5:26; I Peter 5:14.

The church as far back as I can remember, taught and required the sisters to wear the prayer covering in time of prayer and prophesying; but if we were to judge by the practice of many today would we have to conclude, that they only pray upon love feast occasions. Was the church right in teaching and requiring the sisters to wear the prayer covering in time of prayer and worship? Did the Holy Spirit guide the church in the teaching and practicing this part of the inspired word? I Cor. 11:4-16.

—Moscow, Idaho

REASON AND FAITH.

Reason and faith are the two great luminaries in the world, morally and spiritually speaking. Reason, when properly developed and educated, elevates man far above the brute creation and throws brilliant rays of light on a thousand essential propositions. But when in its mad frenzy it attempts to fathom the Almighty and to darken counsel by word without knowledge, Job 38:2, the child of God had best beware lest the so-called reason should cast a shadow over the great fountain of Light and our souls suffer a loss this world can never restore.

Remember that the Christian's faith in God and the divinity of our Lord Jesus Christ and God's revealed will to man is of more value to our poor souls than all the gems and treasures that this world can afford, and when our reason accepts the theory that man originated from animals through the process of evolution, our faith, though dear to us as life itself, goes limping and staggering.

First the Old Testament is counted a myth, then the miracles are considered impossibilities, hence Christ could not have been born of a virgin and so was not divine. Thus the

whole Christian fabric falls to the ground and we are left helpless in the dark. May the

Lord have mercy upon the scientists, falsely so-called.

—C. H. Brown.

Three-Year Bible Reading Course

Motto: READ, THINK, ACT

Daily Readings.

JUNE.

1. Fri.—Num. 18
2. Sat.—Num. 19
3. Sun.—Jer. 35; Psa. 94:16-23.
4. Mon.—Num. 20
5. Tue.—Num. 21
6. Wed.—Num. 22
7. Thu.—Num. 23
8. Fri.—Num. 24
9. Sat.—Num. 25
10. Sun.—Neh. 4:6-23; Psa. 46.
11. Mon.—Num. 26:1-51.
12. Tue.—Num. 26:52—27:23
13. Wed.—Num. 28.
14. Thu.—Num. 29.
15. Fri.—Num. 30:1-31:24
16. Sat.—Num. 31:25-54
17. Sun.—Esth. 4:13-5:3; Psa. 124.
18. Mon.—Num. 32
19. Tue.—Num. 33
20. Wed.—Num. 34
21. Thu.—Num. 35
22. Fri.—Num. 36

23. Sat.—I Cor. 10:1-13

24. Sun.—Heb. 11:32-12:2;
Psa. 99

25. Mon.—Deut. 1

26. Tue.—Deut. 2

27. Wed.—Deut. 3

28. Thu.—Deut. 4:1-40

29. Fri.—Deut. 4:41-5:33

30. Sat.—Deut. 6

Readings in Deuteronomy will be continued next month.

Bro. Cyrus Wallick

Sec'y. 3-Y. B. R. C.

Cerro Gordo, Ill.

Leviticus and Numbers.

"The Book of Leviticus is a rubric of that minute and burdensome system of sacrifices which Jehovah in his wisdom devised for the spiritual culture of the Hebrews and for prefiguring 'Jesus the mediator of the new covenant and the blood of sprinkling that speaketh better things than that of Abel'. In addition to its great value in the

interpretation of the New Testament, wholly written by persons of Jewish faith, and in elucidating their conception of Christian doctrine, especially the atonement, and of the exegesis of the epistle to the Hebrews, it is a repository of Jewish antiquities. That so elaborate a ritual looked beyond itself we cannot doubt. It was a prophecy of things to come, a shadow whereof the substance was Christ and his kingdom.

One idea moreover penetrates the whole of this vast and burdensome ceremonial, and gives it a real glory, even apart from any prophetic significance. Holiness is its end. Holiness is its character. The tabernacle is holy—the vessels are holy—the offerings are most holy unto Jehovah—the garments of the priest are holy. All who approach him whose name is ‘Holy, whether priests who minister to him, or people who worship before him, must themselves be holy. It would seem as if, amid the camp and dwellings of Israel, was ever to be heard an echo of that solemn strain which fills the courts above, where the seraphim cry one to another, ‘Holy! Holy! Holy!’

“The Book of Numbers is of a mixed character. History is interlaced with statutes. . .

In the first chapters of the book an account is given of a census taken and of the preparations made for renewing their journey. In chapter 26 another census is taken; and because of these two ‘numberings’ of the people the book is called the Book of Numbers .

In the first two or three months after leaving Sinai the Israelites had journeyed northward to Kadesh-bainea, in the northern part of the wilderness of Pagan. The distance passed over was about 165 miles, and is spoken of in Deut. 1:2 as a journey of eleven days for ordinary travelers. Israel however traveled slowly on account of the vast multitude, the aged, the infirm, the children, the baggage, and the flocks and herds. They had reached a point only fifty miles from the land of Canaan, Beer-sheba being that distance from Kadesh-bainea. The disastrous consequences of unbelief are forcibly set forth in the sentence pronounced upon Israel, that they must wander forty years in the wilderness for not trusting God implicitly. The faith of Caleb and Joshua stands out brightly in this picture, which is darkened by the unbelief of the other spies.”—Compiled from Arnold’s S. S. Commentaries.

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THE COMMUNITY CHURCH.

Much is being said these days about the "community center" and the Community Church. It's a very modern idea, and very captivating, and arouses intense optimism in some minds.

It is closely associated with the modern idea of the present time relative to world conditions socially and religiously.

This modern idea assumes that "we are living in a new world; breathing a new atmosphere," and that in consequence of this, we must have a new religion, a new Bible or the present one socialized or modernized to meet present day conditions and needs. The "Twentieth Century Bible" was a pioneer along these lines. And the tendency now is to socialize rather than spiritualize religion and the Bible.

No one seems to know just when we were ushered into this imaginary, (for it is imaginary) "new world" and began to breathe this imaginary "new atmosphere." But some how the impression seems to be the "World War" was the forerunner or immediately preceded this "new world and this new atmosphere; as if God

had to plunge the world into a war the most deadly known to our race to introduce a "new world," and a "new atmosphere." Then, too, it is assumed this new world and new atmosphere is immensely better than the old, and that the church is just now awakening out of sleep and getting a new and broader vision and adjusting her telescope at long distance, by means of which she sees, by faith, a world lying in wickedness ultimately redeemed and saved by the forces of righteousness ready to be turned over to Christ at his second coming as a chaste virgin, a glorious church having neither spot nor wrinkle! Wonderful isn't it? But more wonderful, indeed, would it be, if this wonderful vision should ever be a reality.

In harmony with the discovery of this new world, new atmosphere and the fact that the church has been asleep all these years and is just now "awakening from her slumber," goes the idea that religion and the Bible must be socialized and modernized, and adapted to present day conditions. As if the Holy Spirit dictated a Bible suited only to one short period of some nine-

teen centuries and then men must modernize it to their own notions! As if the conditions that saved men for nineteen centuries suddenly became out of date and new conditions became effective with the coming of the new world!

Coming more directly to our subject, **t h e** Community Church, what will it be like? What will be its policy? What will be its doctrines? What will be its government? What will be its creed? Etc.

We should distinguish between a church **f o r** the community and a "Community Church." The former is the kind of churches we have been accustomed to, churches regularly organized and under the general supervision of some denominational body, to whom, at least, in a general way, they were amenable.

The policy, principles, and doctrines, of these churches are generally well defined, and understood, because of their relation to the general body of which they are an integral part.

The Community Church on the other hand will have no well-defined policy or government, and its doctrines will be an admixture, based on the principle of "give an take," or compromise. "You give up **that** and accept **this**," and "you give up **this** and accept

that, then we can worship together."

And the final outcome will be a blending of creeds and a fusion of churches resulting in Church Federation or Church Union, which was the animating spirit and desire of the Inter-Church World Movement.

In some instances comity may be the rule and isolated members of the various churches, our own not excepted, will be left to their fate, to unite with the dominant church party in the community, or die spiritually.

In either event our church will be the loser, numerically and spiritually, as, for instance, in a community where the Brethren church and our church are operating, ours being in the majority, the members of the Brethren church will be abandoned and by little compromise will be taken into our church bringing into our church more worldliness than we now have. Result, loss of spirituality. Or the Brethren church being in the majority, our members will be left to their fate to join the Brethren church or die spiritually. Result, our loss numerically. In either of which case we shall be the loser.

Or still, a community may be made up of various churches, Mormons, Unitarians, Cath-

olies and the various other churches, half dozen or more. Now to make it a Community Church all these must unite under one creed which will be a blending of creeds and doctrines in which our members would stand no show of becoming the dominant party; and if they should it would be by a compromise that would only add more worldliness to what we already have. This Community church will have no restrictions to worldly fashions, jewelry, secrecy, musical instruments, the civil oath, war, going to law, etc., etc., and as to doctrines the only safe guess is that many of the New Testament rites will be omitted entirely, and others will be so distorted and mutilated as not to be recognizable. Does any one think the pictures overdrawn? Not if it is to be a community church. There can be no community church without some such arrangement, except in communities not already occupied by some church, and even then, because of the migratory spirit of church people it could be only temporarily such without this arrangement.

So that from any viewpoint our church can only be the loser in any kind of affiliation with the Community Church idea, and the "Monitor" would advise against any al-

liance or affiliation with the movement whatever; and on the contrary, that we go on about our business of preaching and living the whole gospel without any mental reservation or entangling alliances whatsoever. This can be our only course if we have a mission to fill, and any plea, whatsoever, for existence as a separate organization. But if we have no such mission, and no such plea, then it differs little as to our affiliation and alliance with anything that may be inaugurated and set in motion under the guise of religion.

CHURCH FEDERATION

Allied or akin to the Community church is the idea of church federation or church union. This was a prominent feature of the "Inter-Church World Movement," now defunct, and the idea is not dead yet.

There are many church members that have very little scruples when it comes to making a distinction, when it comes to a comparison of different church tenets or doctrines. They put it about this way: "Your church believes sprinkling for baptism, ours believes in pouring and others believe in immersion, but it doesn't make any difference so long as we are all Christians

and all aiming for the same place."

And this idea seems to be taking hold of some of our members. And is more especially true on the mission fields. For a long time the question of comity has been the rule, but now that missions of the various churches are encroaching upon one another and in some instances overlapping, comity no longer is the rule but, in its stead, federation or some sort of alliance is being sought. A few quotations from Brother J. M. Blough, one of our missionaries in India is significant: "But in the various mission fields there is a strong demand for united churches. There are several unions in India already. . . This demand is made largely by the native Christian leaders and churches."

This shows the attitude of the native Christians and leaders of India.

"Now it is a blessed fact that when missionaries of different denominations meet on the foreign fields, they think less of their differences and more of their agreements. . . Of course, all missionaries know that their own churches in the West, who support their work, must sanction any change that is made along this line. I do not aim to argue the question *pro* or *con*, but sim-

ply to present the situation as it is, so that we may meet it prayerfully and according to the Spirit of Jesus." (Gospel Messenger, Apr. 7, 1923, p. 211.)

This shows the attitude of the missionaries, which we interpret to mean, that, since up to this time we have had no federation or church union we have not "met the situation prayerfully in the Spirit of Jesus." In plain words the missionaries are ready to lay down their differences and form a federation or union so soon as the home churches sanction it, which could only result in such conditions as are sure to follow the Community church in which case our church could play only a losing game—loss in gospel principles, spirituality, numbers, and power.

The only safe way for us and our missionaries is "friendship for all but entangling alliances with none," and it is no guess when we say our people are going to be slack in the support of our missionaries so long as they maintain this idea of federation or union or of laying down our principles for the sake of federation or union.

What else however, can we expect of our missionaries so long as the churches in the homeland are flooded with the

tide of worldliness that is destroying their spirituality and dragging them down to the common level of popular Christianity that knows nothing about the simple life and separation from the world, and when many of our leaders no longer hold on to the time-honored principles which gave the church power in the world and made it a challenge to those who were seeking the best there is in religion.

Our people can do no better than to hold on to our principles which have all these years made us a separate people in the world, and have given us veneration and esteem for our loyalty to the principles of the gospel and for our convictions in humbly maintaining them.

Church union would be a grand thing if it could be had on Bible principles, but it can never be until the churches generally turn to the Bible and cease drifting worldward.

It is no guess when we say there is not a church in existence today that is not more worldly than it was when it first started, and the fact that new churches are constantly springing up shows that, religiously, churches are not getting closer together. On the contrary, all indications show that mankind are drifting farther and farther away from God and the Bible.

BROTHER STOVER'S BOOK

Brother W. B. Stover's latest book, "The Great First-Work of the Church—Missions" came to our desk recently. It is a neat well-written little volume aglow with matter of vital interest to the church.

In the first chapter the author very vividly portrays the missionary activities of the first century and the zeal of the church and ministry to enlarge the borders of the kingdom, with the corresponding result with which their efforts were blessed. Briefly it is stated this way: "They felt **they just must preach the gospel,**" and "no wonder that by the end of the first century it is estimated that the number of those who had become Christians was about 5,000,000 souls." Wonderful wasn't it? A very small number of workers, yet in a period of some seventy years, or by the death of the last of the twelve apostles 5,000,000 had been won to Christ! Still more wonderful is it when we contrast their work with present-day missionary activities. Only spiritual men went out, or were sent out. No church schools in which to train workers, no mission board to hire them, no home-coming on furlough, no bungalows or nicely fitted up

residences for the missionary, no schools in the mission field to educate and train the natives, no stars on the flag for the martyrs or monument for the workers who fell by the way, no cry about getting the vision, they all had it. Wonderful! Not a hireling among them, neither in the home churches nor on the mission field. They just "went every where preaching the gospel," or as Bro. Stover puts it, "They felt they just must preach the gospel."

When a feeling like that gets possession of our would-be missionaries and pastors our Mission Boards and Ministerial Board may well-nigh be dispensed with. No fellow hanging around waiting for some church or Board to hire him, no congregation will be called upon to put them thru college before they will be out winning souls to Christ. How like the spirit that moved our pioneer brethren who had none of the present thought-to-be necessary equipage, but who "went everywhere preaching the gospel" and winning souls to Christ and establishing churches, with no desire or even thought of being paid for their services.

Then, too, so far as known, with all their zeal, they never even mentioned tithing for the support of the missionary or

pastors.

While no doubt, they were liberal in their contributions for various purposes, yet there is not on record a single instance where contributions were made to hire a pastor in the primitive church, or in the early history of our church.

Referring again to Bro. Stover's book, the keynote of the third chapter seems to be expressed in these words: "I have come to an abiding conviction that the greatest and most opportune mission field in the world today is this, our homeland, the United States." This from a man who has spent twenty-eight years on the foreign field is significant, and is interpreted to mean a change of base is to be made.

For two or more decades we have been stressing the foreign field. Now, if this book is an index, it would seem we are to throw our energies, the major part, upon the home field, which, if we divine aright, will be a campaign to place pastors in all well-established churches and student pastors at all mission points, which will furnish a market for the output of the schools and, of course, call for a gigantic effort to raise money to pay for it. What a vision if we apprehend aright!

This thought naturally suggests the key to the fourth chapter,

"Building Up a Program," by which two more wheels are suggested to be added to our present complicated machinery of church activities—a General Superintendent, or General Secretary to co-operate with the Superintendent. And while the duties of neither are stated, from the suggested program given, it is presumed they would be placed over the entire work of the district including the District Ministerial Board and the local Church Board, the ministry, the Sunday schools, finance, education, etc., which, virtually, would place the direction of the entire work of the church in the hands of a few men.

This, in our estimation, could not possibly work for the best interest of the church. But read the book and form your own conclusions.

WHAT SHALL WE EXPECT?

By J. H. Crofford.

When a person starts to do any kind of work he invariably has a vision of the finished product. When an architect draws the blue print of a building he has a vision of it in its finished state.

The farmer, when he starts in to plow a field for corn, has a mind picture of the harvesting of the crop, with a yield of so many bushels per acre. The

fruit grower plants his trees with a mind picture of the matured trees bending under their heavy burdens of fruit. The teacher sees in the future the results of his labors in the finished professions, taken up by his pupils. The physician has a vision of the ailment of his patient yielding to treatment. The minister emphasizes the teaching of the scriptures with his most forceful arguments, and has a vision of sinners coming to God. The editor of a paper dispenses in printers ink the thoughts and ideas of the contributors with a vision of the sentiment they create, and sees his subscription list growing.

All these individual jobs can be done by individuals, but there are some things that cannot be done successfully without a united effort which has been repeatedly demonstrated by candidates for positions of authority, such as governor, who during their campaign promise things they cannot do, because they must have support to do it, and in that they fail not knowing the minds of their subordinates.

We are very well acquainted with the condition of the church, with its worldward trend, and the MONITOR has printed some very strong sentiments against present conditions. The contributors may

have a mind picture of the results of their efforts, but after all, what may we expect? It may sink deeply into the hearts of some and make lasting impressions, and some individuals may be spiritually strengthened, but, What may we expect the effort will be on the church in general?

This is not an individual job, and one man cannot accomplish a reformation. One man may conceive the idea, but there must be a united effort. For the accomplishment of such a task timely arrangements should be made for all those who have the future welfare of the church at heart, to meet somewhere to discuss, as the Holy Spirit may direct, ways and means for overcoming the worldliness and evils in the church. What is the sentiment of our readers? May we have an expression from all those interested? By a united effort, with the help of God, we can expect to accomplish something. Our Annual Conference is a failure along this line. One loyal elder in a congregation may, to some extent, keep evils in check. One good loyal contributor to a paper, may mould sentiment and help some one to live the Christ life, but we must have an understanding, and a united effort to rid the church of its evils.

—Martinsburg, Pa.

The meeting, above suggested, has the approval of the "Monitor."

When should the meeting be held?

Where should it be held?

What subjects should be considered?

Let us hear from you.

—Ed.

LEADERS.

The world has had them almost from the beginning, and no doubt will continue to have them until the end. In large part history is made up of the lives of these leaders. Leave out Alexander and Caesar and Charlemagne and William the Conqueror and Washington and Napoleon and some others, and how much history would we have left? It is true that these men have not always brought blessings to their people, but they have made history. History is made up largely of accounts of wars, which fact led someone to say, "Blessed is that country whose annals are brief."

We do not mean to say by the preceding paragraph that all leaders, or that the most important leaders, have been soldiers. It used to be that way much more than it is at present, which is a blessing to the world. There have been prophets and teachers and travelers and scientists who

have brought blessings to the world, and yet who do not occupy much space in history. But we incline to believe they will occupy a higher place in the future than some of those who have made so much noise during their lifetime upon the earth.

There have been good leaders and bad leaders, and both kinds date back to near the beginning of history. Sometimes it seems that the bad leaders outnumber the good ones. That thought has come to us in a forcible way lately in reading the Old Testament. How many of us have ever stopped to count and see how many of the kings of Judah were called good, whose hearts were declared by the inspired writer to be right in the sight of the Lord, and how many are said to have done evil in his sight? It is surprising to note the number of evil kings among them. And the condition is still worse for the kings of Israel. It would be difficult to say who was the worst one of the lot. Several are said to have done more evil than those that were before them, but their successors are not mentioned with them.

There were prophets, there were revelations in various ways, there were warnings, there were punishments of

many kinds, and all for the purpose of keeping these people in the right way; but they would not. So we read about them and hold them up for censure and think that if we had had their opportunities, if we could have seen so often the direct intervention of God's power, we should have done better than they did. But there is no certainty that we should not have made a greater failure than some of them did. We have the history of what they did, we know what evils came upon them because they failed to obey the Lord; but we do not always obey him, in spite of the fact that we think ourselves better than those people were. In addition to all that they had, we have the Word of the Son of God. Are we any more faithful in obeying it than they were in obeying what they had in the long ago? And if we are not, can we expect anything better than they received when they were unfaithful?

Some find an excuse in the fact that the world has changed as the centuries have gone by. There is no doubt as to the changes. But do these changes in manners and customs, in conveniences and luxuries, give us license to change a positive command of God? Hardly. And, besides, who is to decide what may be changed

B I B L E M O N I T O R

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because of new conditions, and what may not be changed? We have seen nothing in the Book that would justify anyone in saying that one command is as essential as it was when given, but this other one is out of date; it isn't good form to do that these days; it is one of the things that are not done any more? Some will say that they have heard all this before; and they have; but what good has it done them? In the olden time the chosen people heard time after time what was required of them if God was to be with them and be their God. And still they would not. So at last there came upon them the destruction which had so often been foretold. If the word spoken by men and angels long ago was steadfast, is it reasonable to suppose that the word spoken by the Son of God will be any less so, or that he would come here to say things which we were at liberty to obey or ignore, according as there were changes in the customs of man-

kind in different ages?

We have had many good leaders, men who were faithful to the teaching and practice of what we accepted as primitive Christianity, and faithful also to the solemn promises which they made when they were set apart for the work of the ministry. But times have changed, and with the changes of the times have come other changes, at least some of which cannot be considered as improvements. Many of our ministers think it no longer necessary to live up to their promises; and this, more than anything else, has caused the church to drift as it has done during the last few decades. Our going over to the world has been rapid; going back would be more difficult and much slower, or rather impossible, for churches have never been known to go that way. During the past ages any number of them have run faithful for a time, but have finally succumbed to the allurements of the world and have been swallowed up by it. It is a deplorable condition, but one from which there seems to be no way of escape so long as men are as they are.

It used to be that one man had a great influence over the people of a nation. When God's people had a king who was faithful, the people were very

largely faithful; and some of them left an influence that was felt for a long time after their departure. No man, probably, could have such an influence these days. The people are more independent, have learned to think for themselves—and are as little inclined to faithfulness as some leaders are and have been.

Changes are inevitable in the manners and customs of mankind, and there is no reason why we should not choose that which is better than what we have had before. But in this choosing is where mistakes are often made. Not everything that is new and different is better than what we have had. And this is especially true when it comes to changing from what God has commanded to what man has recommended, for it means a change from the infallible to the fallible; and a wise man will not make such a change. We need to change, but only in order to become more like him whom we profess to obey.

Leaders are needed now as much as they ever were. The church needs them to point out the way; but first to walk in it. God send us such men as can be depended upon, who love not the world, who have brought their wills into subjection to their Lord. And where we have the wrong kind

of leaders, unfaithful men, God give us the strength and the wisdom to refuse to follow them away from Christ Jesus our Lord. If we go astray, a part of the blame must rest upon the false leader; but not all of it, for we are responsible for our own actions so far as our knowledge goes.

—Grant Mahan, Rehobeth, Md.

COME, LET US REASON. TOGETHER.

Isa. 1:18.

By E. J. Smith

This message comes to us in all Christian love, with the view of awakening a greater interest in God's word so that a reformation in our lives be accomplished that we shall walk closer with God.

Let us note God's word to the children of Israel through the prophet Jeremiah 6:16. "Thus saith the Lord, stand ye in the way, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls," but how sad to note further their decision, "But they said, we will not walk therein." Now note the results, verse 19, "Hear, O earth, behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words nor to my law, but rejected it."

With this great picture stamped on our mental vision may we pass to the new law or testament of our blessed Master by James 2:10, "For whosoever shall keep the whole law, and yet often in one point, he is guilty of all." Again Jesus said, John 15:10, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love: These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."

With the above beautiful thoughts of love let us now consider some more of the Father's word, Romans 12:1, 2. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be ye not conformed to this world: but be ye transformed by the renewing of your minds, that ye may prove that is that good, and acceptable, and perfect will of God."

I John 2:15, 16, 17. "Love

not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, isn't of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

Romans 6:12, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Romans 13:14, "But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." I Cor. 10:6, "Now these things were our examples, to the intent we should not lust after evil things: as they also lusted." Gal. 5:24, "And they that are Christ's have crucified the flesh with the effections and lusts." Titus 2:11-14, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we shall live soberly, righteously, and godly, in this present world: Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself

a peculiar people, zealous of good works." 1 Peter 2:11, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." Galatians 5:16, "This I say then, walk in the spirit and ye shall not fulfill the lust of the flesh."

Isaiah 2:11, 12: "The lofty look of men shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day (Author's comment—This refers directly to our day) for the day of the Lord of hosts shall be upon everyone that is proud and lofty, and upon everyone that is lifted up; and he shall be brought low." Jor. 13:15, 17: "Hear ye, and give ear; be not proud: for the Lord hath spoken. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eyes shall weep sore and run down with tears, because the Lord's flock is carried away captive." Prov. 29:23, "A man's pride shall bring him low; but honor shall uphold the humble in spirit." Prov. 16:18, "Pride goeth before destruction, and an haughty spirit before a fall." Prov. 8:13, "The fear of the Lord is to hate evil; pride and arrogancy, and the evil way, and the forward mouth,

HOW WE MAY KNOW.

A. W. Zeigler

It seems strange how far we as Christian professors can get away from the New Testament teaching and yet not realize our condition. Many seem to act as though they are expecting a second chance to save their souls. "Be not deceived, God is not mocked," and his word gives no uncertain sound on this matter. "Today is the day of salvation," and there is no other.

We must keep the Lord's word in our mind, in order to do this we must search the word daily, with a mind willing to do whatever it tells us to do, and not take for granted everything the minister says is true, until we read the word and see if he is preaching the whole truth or only a part of it. It takes the whole truth to save, just a part of it will not do. 1st John 2:3-6. "Hereby we do know that we know him if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him. He that saith I know him ought himself also to walk even as he walked."

We cannot follow the amuse-

ments of the world and walk as He walked. We cannot serve two masters.

"Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him godspeed; for he that bid-deth him godspeed is partaker of his evil deeds." 2d Jno. 9:10.

If we will not deny ourselves for Christ's sake we are none of his. When we adorn ourselves with jewelry and im-modest and indecent fashions of the world how can the love of God be in us? This is the love of God that we walk after his commandments. This is the commandment, even as ye heard from the beginning, that ye should walk in it. 2d Jno. 6.. Now in the face of these plain scriptures how can we have the love of God ruling in our hearts if we follow the modern interpretation of the word and every one do as the carnal mind leads him?

Sad, but we have many min-isters who will not teach nor preach the commandments, es-pecially the hireling ministers, for they must preach to suit to people who hire them or lose their job, and it is heart-

rending to see the worldly things that are being brought into the church that once stood for the doctrine of Christ and Bible government!

Today there are few local churches that can enforce Bi-ble discipline, every one being "a law unto himself."

Some of our churches are making play houses, orchestra and band halls out of the house of God. Others have them in the church yard or close by, and it will only take a little more searing of the conscience until these too, will have these things inside. These things, my dear brethren, ought not so to be.

"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

SALVATION.

J. M. Danner

Salvation: the most impor-tant word in human speech. It is the biggest word in all the Bible. It is the sweetest word that ever falls on the ear of a penitent sinner, the most ele-mentary word about Christian-ity, yet today used more loose-ly than almost any other. It is turned inside out, and twist-ed about until black looks white, and foul looks clean. Are we saying too much when we say that there are scores of

professing church members who do not comprehend the meaning and scope, and we can readily understand why such conditions exist. First, folks are no longer reading and thinking out these teachings for themselves in the light of the New Testament teachings and the knowledge already acquired. Neither do they put forth much effort to acquire that heavenly wisdom spoken of by the Apostle James.

In the next place there are too many professing church members who are lacking the prayer life.

They no longer feel the need of taking such problems to God in prayer, and there wrestle with him until they secure the **sought blessing**, as Jacob did of old. The proof of this statement is revealed in a few important features noticeable among the members. The lack of family worship, and the disappearance of the sisters' prayer veiling. You need not to preach the necessity of the prayer covering to a praying sister, neither is she ashamed to wear it on her head, where God intended it should be worn at all times, and in all places, in season and out of season.

In the next place, there are too many who put too much confidence and emphasis on the opinions of men, in connection

with the meaning and interpretation of the Bible commandments, doctrine, and principles. Too often do we hear good brethren quote Brother so and so and his opinion as his authority for his conduct and attitude toward some of the cherished principles once taught and practiced by Jesus and his inspired disciples.

These principles have long since been out classed as non-essentials by other popular churches, and a large portion of our brotherhood is repudiating them, and are regarding them now only as the obsolete ideas of a few old foggies who have been too slow to catch this modern vision.

But coming back again to the heart of our thought, and thinking fast and hard, not of its fullest and ultimate meaning; for who on earth can comprehend the breath and length and depth and height of this precious Gospel term? No we refer only to its simplest and primary force and application.

The average person today and the ordinary church member, too, where they use the word salvation think of little more than the forgiveness of sin. The believer knows that he has been saved from something, unto something. He knows that his sins have been

ARE WE DOING OUR PART

Ray Harris

We are today living in a peculiar age, an age of which the Christian era has never witnessed the like. Truly it is a perilous age.

Those whom we have considered to be friends and collaborators, prove to be untrue and false Brethren; even Fathers and Mothers, Sons and Daughters; brothers and sisters in many cases become enemies.

The young man and young lady get acquainted and sometimes court for a year or more, then marry only to separate in a few short months.

What is the cause of all this?

There might be several reasons, and many reasons are given, but there is one evil that is connected with all cases and that is deception. The Devil finds an abundance of soil in which to sow the seed of deception in this age. Not only is he seeding in the world, but in the church also.

It is discouraging indeed and almost makes one give up in despair when we look about us and see the abundance of fruit from the seed of his sowing.

The Church of the Brethren is reaping some of these fruits in the growing tendency toward conforming to the fashions of the world; the

wearing of gold as an ornament; the disgraceful way of dressing, and the fashionable head dress, etc.

There is scarcely a church in the Brotherhood that is not bothered with these evils, unless it is some who have ceased to bother about them; and it is astonishing how little is being done to stop the spread of the evil.

The Elders say their hands are tied, they can do nothing. One Elder said he could do nothing in his home church because half of his officials would be against him should he undertake to check this evil; but he never gave them a chance to prove where they stood. Our imaginations run on ballbearings these days. In another congregation where this same elder also had oversight, he refused to let them take action, although all the officials and most of the laity were anxious that something would be done.

I have been made to wonder if it wasn't this same cord of willingness to drift with the fashionable tide, that binds all of our elders hands that are TIED.

Oh! Dear Elder, are you doing your part as you should? Are you fair to the church, and to God? Have you ever stopped to analyze your own mind to see how it compares with the church principles? Or are you

letting some one else think for you, and grasping their thoughts for your guide? Are you hanging on to that member possessed with this evil for fear of losing their soul, while they are dragging a dozen or more down with them every year? And in many instances taking workers from the heart of the congregation.

"Awake thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

Some say, "Far the greater number of members of the Brotherhood are in favor of the hat. If it wasn't for a few staunch old members at annual meeting the bonnet minute would be done away with."

Praise God for the few staunch old members. May God bless them that they may continue to have that power. Pray God that he may raise up some staunch young members as well as more staunch old members.

If this be the case it proves the thought that God and one are a majority, when a few have more influence than a multitude. What has become of the power of the multitude? Is it not possible for them to have the same power? Should it not encourage us to live the life that we too could become staunch members, so God could increase our power also?

We often hear the remark,

"I'm as much in sympathy with the Annual Meeting rulings as you are but—" Yes, but! But they haven't the stamina to stand up for their convictions.

There are far too many who are willing to say, "What's the use." They say if we should take up these cases and go through with them, and should disfellowship any, they could get a committee from Annual Meeting who would reinstate them with their hat or gold or half made dress.

Oh, Brethren do you think annual meeting has become so blinded that it would send out a committee who would go contrary to its own decisions? Or has the Devil so well sown the seed of deceit that our members are no longer trustworthy or are we only judging others by ourselves.

Oh, Brother, Sister, analyze your mind if you have any on this subject, and if you haven't, it's time you are getting some, and see if they will stand the test. Then stand for the principles of the church. When you are ashamed of principles you are ashamed of Christ, and remember what he said about the ones who were ashamed of him.

"The Victory may depend on you

"The Victory may depend on you

Dare to stand among the few,
With the faithful tried and true,
For the victory may depend
on you."

Remember when you don't
stand for your convictions you
are helping to push the other
element's cart along.

Oh Brother, Minister, are
you doing your part in teach-
ing the simple life from the
pulpit, and from your every
day life?

Take warning from Ezekial
3:20-21, and try II Cor. 13:2
once in a while.

—430 2nd Ave. N. W., Minot, N. D.

Three-Year Bible Reading Course

Motto: READ, THINK, ACT

Daily Readings

JULY

1. Sun.—Luke 3:1-8; 7:24-28;
Mal. 3:1-6; Isa. 40:1-8.
2. Mon.—Deut. 7.
3. Tue.—Deut. 8.
4. Wed.—Deut. 9.
5. Thu.—Deut. 10.
6. Fri.—Deut. 11.
7. Sat.—Deut. 12.
8. Sun.—Luke 1:46-55; 2:41-52.
9. Mon.—Deut. 13.
10. Tue.—Deut. 14.
11. Wed.—Deut. 15.
12. Thu.—Deut. 16.
13. Fri.—Deut. 17.
14. Sat.—Deut. 18.
15. Sun.—Matt. 16:13-23; Jno. 21:15-19; I Pet. 2:1-10.
16. Mon.—Deut. 19.
17. Tue.—Deut. 20.
18. Wed.—Deut. 21.
19. Thu.—Deut. 22.
20. Fri.—Deut. 23.
21. Sat.—Deut. 24.
22. Sun.—Luke 9:49-56; Jno.

- 19:25-27; I Jno. 4:7-21.
23. Mon.—Deut. 25.
24. Tue.—Deut. 26.
25. Wed.—Deut. 27.
26. Thu.—Deut. 28:1-44.
27. Fri.—Deut. 28:45-68.
28. Sat.—Deut. 29.
29. Sun.—Matt. 9:9-13; Mark 2:13-17; Luke 5:27-32; Isa. 55:1-7.
30. Mon.—Deut. 30.
31. Tue.—Deut. 31.

Next month we finish Deut-
eronomy and read Joshua.

Bro. Cyrus Wallick,
Sec'y. 3-Y. B. R. C.
Cerro Gordo, Ill.

Deuteronomy.

Hear, Remember, Obey—
three weighty words which
may be taken as the summing
up of the message of the book
of Deuteronomy. Israel had
come to the end of their forty
years wonderings, and were
now about to enter the prom-

ised land. Moses, their leader, gives place to his successor, Joshua, and bids them farewell. Though his patience had been sorely tried by their murmurings, and his righteous spirit moved to indignation by their sins, yet he loved his people, and it must have been with deep emotion that he gives them his parting message, not his own words alone but those the Lord had given him to speak (ch. 1:3, 6; 2:2). He exhorts them to **hear** the word of the Lord (5:1; 6:3, 4; 9:1); to **remember** what God had done for them in delivering them from Egyptian bondage, and leading them through "that great and terrible wilderness" to the land promised their fathers (1:8, 19; 5:15; 8:2, 15; 15:15); and to **obey** his voice, to keep his commandments, to observe to do all the words of his law without adding to or diminishing therefrom (4:2, 40; 5:1; 6:1; 8:1; 12:32; 13:4; 27:10).

Another important word is the little word "if." God set before Israel blessing and cursing, life and death, good and evil. If they obeyed his voice they were to receive good: if not, evil (28:1, 15; 30:15, 19.)

God is the same from everlasting to everlasting; and the message to hear, to remember and to obey is continued in the New Testament scriptures.

To **hear**, to listen to the voice of the tempter, was man's first step downward; to hear the gospel is his first step upward. Jesus says, "He that hath ears to hear let him hear." (Matt. 11:15. See also Mark 4:9, 23; Rev. 2:7, 11, 17, 29; 3:6, 13, 22; 13:9). Again, "Take heed therefore how ye hear." And Paul says, "How shall they believe in him. (Luke 8:18) of whom they have not heard?" (Rom. 10:14).

Remember the word that I said unto you (Jno. 15:20), said Jesus in his farewell talk to his disciples. And in the same speech he promises the Comforter, the Holy Spirit, who was to bring all things to their remembrance. "Son remember," said Abraham to the rich man in hell. (Luke 16:25). Peter gives us the purpose of his epistles, to "stir up your pure minds by way of remembrance." (II Pet. 3:1). To the church at Ephesus Jesus Christ sent this message: "Remember therefore from whence thou art fallen, and repent, and do the first works." (Rev. 2:5); and to the church at Sardis, "Remember therefore how thou hast received and heard, and hold fast, and repent." (Rev. 3:3).

Obedience is strongly emphasized in the New Testament. The Savior himself was

an example of obedience. He says, "I came—not to do mine own will, but the will of Him that sent me." (Jno. 6:38; also 5:30). And so, "he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:8). To his disciples he said, "If ye love me, keep my commandments." (Jno. 14:15). And again, "If ye know these things, happy are ye if ye do them." (Jno. 13:17). God gives the Holy Spirit "to them that obey him." (Acts 5:32). The Apostle Peter exhorts his brethren to be "as obedient children." (I Pet. 1:14). And in Revelation we read "Blessed are they that do his commandments." (Rev. 22:14).

"Remember the days of old, consider the years of many generations; ask thy father, and he will show thee; thy elders, and they will tell thee." (Deut. 32:7), were among the last recorded words of Moses to the children of Israel. And so may we, as members of the Church of the Brethren, remember what the Lord has done for us in the past two centuries; remember the good counsels and humble exemplary lives of our fathers and mothers; and profit by the experiences and teachings of the past. Then we may expect the

blessing of the Lord to be with us.

Hear! Remember! Obey!
C. W.

SALVATION

(Continued from Page 15)

forgiven him; and that he has been delivered from the wrath to come; that he has been begotten to an incorruptible inheritance that fadeth not away. But sifting it a little closer, if you were to ask him to explain the three tenses of salvation he would be unable to do so. Ask him to harmonize these three scriptures and note what the explanation will be: Eph. 2:8, "For by grace are ye saved thru faith and that not of yourselves it is the gift of God." Phil. 2:12, "Work out your own soul salvation with fear and trembling." Rom. 13:11, "Now is our salvation nearer than when we first believed," and he would be utterly at sea. Now this ought not to be. If there is anything the sinner needs to know it is the way of salvation, and surely if there is anything the Christian ought to be clear upon it is the doctrine of salvation, its meaning and terms.

It will be seen that these three scriptures quoted above bring before us the three

(Continued In Next Issue.)

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THE PASTORAL SYSTEM.

Pastors we have always had; pastors we need; and pastors we must have. The prominence given the subject in recent years would seem to indicate it is a new term or modern term. On the contrary it is as old as the church itself. The trouble with our modern idea is, we have associated it with a hireling ministry.

We seem to think we cannot have a pastor without a hireling. And then, too, we seem to think the pastor is a "cure all" for all of our spiritual ills and delinquencies.

In this paper we shall treat the Pastoral System in its

Relation to the Ministry.

It is unfair to the ministry of the past to assume that in order to have the work of the ministry creditably and successfully done, we must have a hireling pastor to do it.

The writer happened to be brot up in a congregation that had a plurality of ministers, as many as seven, at one time.

It would be interesting indeed to see how a hireling pastor could do the preaching, visiting the sick, caring for the poor, burying the dead and the many other services a minister is supposed to render, that

these ministers did.

When a plurality of ministers was the rule, the appointments at the church house or houses where they had more than one, were kept up regularly, and besides this numerous other appointments at school houses every Lord's Day and in addition to this, horseback mission work of no small import, which in a number of instances results in the organization of new churches. Where is the hireling pastor who ever has accomplished such results, or where is the one who can do it now?

When such congregations hire a pastor, he settles down in the home church, keeps up the appointments there as had been done before, but that is as far as his ministry goes and as for outside appointments and mission work, they are dropped, as a matter of course.

Now if any one can tell us how a hireling pastor can accomplish for money, what those men did free, we should like to see him. Wouldn't you?

What then, in the way of ministerial service, are we to be benefited by a hireling ministry?

And what shall we do with

all those other ministers under whose ministry and leadership the churches have been built up and become a power for good in the community? "Why just let them be under the direction of the pastor and just go ahead with their free ministry and mission work any place except in the home church."

Humiliation! where art thou?

Dost thou not blush at such indignity imposed on God's faithful, self-sacrificing humble servants?

Why not let the new pastor try a little of this kind of free work? A little training in the school of sacrifice might do him much good.

Yes, pastors we have always had and must have them still, but that does not mean we must have hirelings to preach for us.

To adopt the hireling ministry in full would mean the loss of perhaps one-third or more of the amount of preaching our ministry has done and, without it, would continue to do.

Will it be said, "the quality of the preaching would overcome the loss in quantity?" Nay, verily. For if you go out in the rural districts you will find the common every day sort of Christian minister, the man who is "one of

them," of their class and kind, will accomplish more with them than any college bred and trained man you can send them.

And even in the city the same holds good. We have in mind now a certain city with a "first" and a "second" church. The first with a pastor among the front ranks in scholarship, training and all round up-to-date, barely holding its own. The second with a pastor much inferior in the qualifications named, just grows and grows until addition has been made to the building to hold crowds that gather at each service.

We must not allow ourselves to believe God must run his preachers thru college before he can make them a power for truth and righteousness in the world. "God hath chosen the foolish things of the world, that he might put to shame them that are wise."

We are not saying anything against an educated ministry, or disparagingly of pastors; it is the hireling ministry to which objection is raised. There is not on record an instance of a hireling pastor in the apostolic churches. While many of them, especially the seven churches in Asia, for many years, stood greatly in need of ministerial help, yet no mention is made of hiring a

pastor. And much as people then, as now, enjoyed eloquence in the pulpit, yet even the eloquence of Apollos could not induce the church at Ephesus to hire him. Likewise the church at Corinth, badly as they were divided among themselves over their preachers who visited them, and badly as they needed a resident minister, none of them ever thought of hiring one.

And so on thru the Apostolic age no mention, not even a hint, is made of hiring a pastor.

We read of the twelve apostles, the seventy sent out by Christ, and some ten or a dozen more preachers in the apostolic church almost a hundred preachers in the apostolic church, but nowhere do we read of any one of them being hired as a pastor.

Badly as they needed resident pastors, none were hired. Didn't they know the mind of Jesus and the Spirit on this matter? Are we wiser than they? Will it be said "we have conditions that demand a hireling pastor?" On the other hand, may it not be said we ourselves have created those conditions. Our schools have created a product for which they are seeking a market. In the meantime we have put on an intensive campaign calling for Christian education and

training for leadership; and in this way we have educated ourselves, or created a sentiment, that no one is capable of leadership unless he is run thru our schools, at the expense of ignoring, in many instances, men of experience, to make room for a novice, which cannot result in peace, harmony and good in the church. This leads up to another matter in connection with the Pastoral System.

Its Relation to the Work of the Ministry.

The Pastoral System as here used means a hireling ministry. This system, as seen above, was unknown to the apostolic church, and also to our own church for 200 years of its first history. With the advent of our colleges came a demand for their output. The hireling ministry offered a promising market. So sentiment was created for a hireling ministry under guise of a "supported" ministry. Finally Conference ruled (1917) "Churches that feel the need of pastors, giving all their time, are at liberty to secure them, giving them a reasonable support, where it can be done with the approval of the majority of the members in council."

This looked innocent enough at the time, but many failed to see that it was opening the

way for a hireling ministry, even at the expense of peace and harmony in the churches. The result is obvious. It is doubtful if a case can be cited when a pastor was first "secured" that the peace and harmony of the church wasn't destroyed..

Instead of a majority of the members of the congregation being favorable, small minorities have secured a pastor, installed a piano and other innovations whereby the peace of the church was destroyed.

Minutes that are subject to such abuse should not be passed by Conference.

To carry out the intent of this minute, a District Ministerial Board, and a local church Ministerial Committee have been created, ostensibly with good intent, but the mischief that is being done by these Boards and these Committees, is likewise, destroying the peace and harmony of the churches. And to augment this mischief it is now suggested that these Boards and Committees be empowered to place and continue pastors over churches without the consent or approval of the churches. (See Gospel Messenger, May 19, 1923, p. 306) It doesn't take much of a pessimist to divine the results that will inevitably follow such procedure.

As a result of this condition of things we have hundreds of ministers capable of doing efficient work in the ministry whose service and influence in the ministry are lost to the church and the world. Sentiment has been created in the congregations in which they live and have labored for years, God working in and thru them in building up and edifying the church, for a pastor, unmindful of the fact that these men have all these years been doing the work of pastor most efficiently and successfully.

These men have been made to feel the church has outgrown them and their services are no longer acceptable, and as a natural consequence they have become discouraged, and now that a pastor has been hired, they are not moved by the Spirit to exercise in the ministry, neither are they expected to do so, and in some instances when they have ventured to do so, they have been silenced, and the Spirit that once moved them to preach the word, to be "instant in season and out of season" now bids (?) them sit back and listen to the new pastor, the new "leader" who has been trained, who has obtained a Christian (?) education, but perhaps never had a day's experience in caring for a church. Under such

conditions these men whom the Holy Ghost set over the churches excuse themselves and are lying dormant, and who, looking at it naturally, blames them?

So that the good these men might be doing is lost to the church and the world. And all to make room for a novice, the product of some school, who has finally succeeded in landing a job.

It may be asked "why don't these men move out and work some place else?" Well, why doesn't that "trained" pastor go out on the frontier and build himself up a church like these men have done? He could thus enjoy the fruits of his own labor and get practical lessons, and not mere theory, of evangelism and missions.

Another mischief that is chargeable to the pastoral system is the tide of worldliness that comes into the churches following the installation of the pastor. It is extremely doubtful if a case can be cited where a congregation has been made more spiritual, more loyal, or has the simple life more deeply rooted or more fully lived up to because of the installation of a pastor. On the contrary many churches have become more worldly and have drifted farther away and faster into the current of

worldliness since pastors have been secured. We have in mind a whole state district that never had sisters wearing hats until "summer pastors" were sent into it by the General Mission Board. And these sisters are found only in those churches where the "summer pastors" were sent, except in a few cases where sisters came into the district from churches having pastors in another district.

So, in like manner, the introduction of the piano into the churches, with possibly a few exceptions, has followed the installation of the pastor or the hireling ministry.

And so with many evils in the church, they have followed the coming of the pastoral system.

We haven't the pastor and the hireling ministry **because** of these evils, so much as we have **them** because of the pastoral system and the pastor.

And why are these evils laid at the feet of the pastor? Simply for the reason he has been trained in our schools where they are tolerated and encouraged. Not so much to blame after all. The fault is largely our own. We have built these schools with our money and and continue to support them when we know these evils are tolerated and encouraged in them. Influences that are dis-

turbing the peace and harmony of our church are not more fully and freely tolerated and encouraged in other schools than in our own. Take them out of the schools, and they will go out of the church.

Another objectionable feature to the pastoral system is the unsettled condition of the ministry that is a natural consequence of it.

This condition is produced by methods of procedure. First the pastor may be honest and earnest in his efforts to feed the flock and develop spirituality in them, but seeing his inability to do so, decides to forsake them and seek a new field of service, which being a hireling he may do any day. Or it may be, seeing the wolf coming, rather than stand his ground—he “fleeth because he is a hireling,” so Jesus says. In either case his ears are alert listening for a “call” from some other source. And when finally it comes, the church is informed that, because of plausible reasons, they may look for a new pastor.

In the second place, the pastor may be the very man the church needs, or the very man they should have, but some unruly members do not like him and so set about to get rid of him and with our present machinery they proceed to file

complaint, frivolous tho they may be, yet the discontent grows, the pastor becomes discouraged, his influence destroyed and serious conditions develop. This pastor has grit as well as grace and stands pat. Seeing he cannot be bluffed or frightened he is notified by the Committee that his pay will stop in three months; he takes the hint and at the end of his three months is on the road.

And so it goes. And then too, another case may develop in which the pastor who has been successful, doing good service

Another church over the way decides they would like to “secure” this pastor. So in a very inobtrusive way they find out what sum he is receiving in his present pastorate, and a “call” is made, the most prominent feature of which is the “raise.”

The pastor is slow to accept the “call,” but leaves the matter open for “consideration.”

In the meantime his church is informed that they may be without a pastor soon. Being pressed for the reason of considering a change, he proceeds to explain, and finally it develops he has received a “call” to another church—a loud call by reason of the “raise.” Oh well, brother, we can’t afford to lose you for a few dollars, and as a matter of course the

other church is informed that he don't see how he can accept the "call" just now. Or it may be the church he is now serving isn't able to cope with the richer neighboring church and cannot "put up." So the pastor sets about framing excuses to justify his moving and in about a "three month's" time he finds himself very comfortably located in the wealthier church.

And when a man starts out to work for a salary who blames him for getting all he can out of it?

This pastoral system commercializes the ministry, and this accounts for this unsettled state of the ministry.

No man can ever render his best service in the ministry who is continually changing location, and, indeed, in some instances this fact is sufficient to establish his inefficiency.

It is to be regretted the hireling ministry has been adopted, but worse still is it, that Boards and committees have been created to foster the pastoral system. It's a reflection upon the intelligence of a church to insinuate they are not competent to select a pastor.

It's an insult to a church for a Board or Committee to place a pastor over it, and more so when the church is not consulted about it or given an op-

portunity to express their choice in the matter.

Jesus understood all this, and so placed his disapproval upon the "hireling" shepherds which applied to the church means hireling pastors. It cannot be shown that Jesus by example or by precept ever placed his approval on a hireling ministry.

No wonder so many pastors open so auspiciously and close so ingloriously.

COME, LET US REASON TOGETHER.

(Continued from June Issue.)

do I hate." Prov. 6:16 says, "The Lord hates seven things, and verse 17 in mentioned, thus: **"A proud look."** I may say, "I am not proud" but notice the word says, **"A proud look,"** God hates. Mark 7:22, 23, "Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." Please note carefully how pride is here classed with other gross evils. I Tim. 2:9, 10, "In like manner also, that women adorn themselves in modest apparel with shamefacedness and sobriety; now with braided hair, or gold or pearls, or costly array; but (which becometh wo-

men professing godliness) with good works."

II Cor. 3:2, "Ye are our epistles written in our hearts, known and read of all men." My dear brother how shall we be known and read of all men when we are dressed in the worldly attire, and why do we wear it? Because we love it, to be sure. But Jesus said, "Love not the world, neither the things that are in the world," and my dear sister, how shall you be known and read of all men with that worldly costume, with no sign of separateness from the world? Be honest, is it not pride that prompts you wear it? Then remember what God said through the prophet, "God hates a proud look."

I repeat, Come now and let us reason together. James 2:10, "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all." Then as before quoted, "God hateth a proud look." Is it reasonable to expect eternal salvation, a home with the faithful and justified while we wear the thing that God hates, the proud look?

Please think this over seriously, dear reader. This is our dear Father's word and will and shall I not heed his blessed will and through love, for and to him, fear to do the things he hates? (Then again

some try to hide behind the excuse "O that's no worse than this or that." II Cor. 10:12, "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but by measuring themselves by themselves, and comparing themselves among themselves, are not wise.")

With all these beautiful quotations from the Father's blessed will on lust, pride, separateness from the world, a peculiar people, known and read of all men, etc. My dear brother and sister, why do we still covet style, pride, and fashions of the world? Isn't it because we love these things rather than what the dear Father teaches us in his word? A personal question—Shall I not start the reformation to-day in my own life? Be honest, be a true witness for Jesus. Ye are my witnesses, saith the Lord.

Let's be doing as we would do "WHEN JESUS COMES."

—Clovis, New Mexico.

SALVATION.

(Continued from June Issue.)

tenses of Salvation: the first refers to a past experience; the second to a present process; third to a future prospect. Now these three tenses do not refer to three different Salvations; but to the three stages of

our complete Salvation or to put it in other words, the three phases of our one salvation.

We should first get the meaning of the word Salvation. You have heard the statement time and again "this is my only Salvation," or some kindred expression, when some one was facing some perplexing problem. What was meant by this statement? It means deliverance from something, and salvation which the Bible treats is Salvation from sin or the deliverance (getting free) from sin would be a more common rendering.

To show how wide spread is the ignorance upon this subject and at the same time the need of some adjusted thinking, were we to say to many good people that Salvation is a process they would immediately look upon us with suspicion: were we to say further that our Salvation is a future prospect, they would regard us as an heretic; and yet "work out your own salvation" unmistakably refers to a present process. And "Now is our Salvation nearer than when we believed," without question places our Salvation in the future. The whole trouble rises out of failure to define terms and from the wrong application of them.

Deliverance from the wrath

to come and the forgiveness of sin is not a process, neither is our acceptance of God and our being made His child a future prospect. But the being delivered from the body of this death and the being made like Christ is. We repeat the trouble is that many who ought to know better, bundle together these different and distinct truths and denominate them all by one word, Salvation, thus making it a kind of generic term. When speaking of forgiveness of sins, or the new birth, they alternately use the term salvation as though it were exactly synonymous when it is not. It is true that in one sense, a born again person, is a saved person, but what we are seeking to prove is that the word salvation is much wider in its scriptural scope than the mere forgiveness of sins. We repeat, the word salvation is the biggest word in all the Bible. In its widest sense it includes our predestination, regeneration, justification, sanctification and glorification.

As we have already said, salvation signifies primarily salvation from sin, and as we have shown, for scriptural reveals, a three fold salvation from sin, past, present and a future. We have a statement in Second Corinthians 1:10 which applies directly to our

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present discussion. "Who delivered us from so great a death and doth deliver: and in whom we trust that he will yet deliver us."

Applying this passage to our present subject, we find the three tenses of our Salvation brought together within the limits of a single verse. By substituting the word saved for delivered, we learn that the believer has been saved, is now being saved, and will yet be saved.

Using this threefold division we shall discuss each separately in later issues of the "Monitor."

—East Berlin, Pa.

JEWISH NATIONALITY.

By G. W. Guthrie

These are momentous times. From the rapid fulfillment of Bible prophecies it would seem as though we were coming into the closing scenes of Gentile supremacy. The re-establishment of the Jewish people in their own land of promise has

been sought and anxiously desired since their captivity. Since the fall of Jerusalem before the overwhelming legions of Rome, and the Jewish dispersion from Palestine, the liturgy of that people has been burdened with prayers for the restoration. Through the centuries there has been various attempts to re-establish the Jewish people in their ancient land, but nothing of a serious character is recorded prior to 1860, when the "Alliance Israelite Universelle" of Paris began operating in Palestine. The first thing done by the alliance was to establish an agricultural school, for which the Turkish government donated 625 acres of land near Jaffa. A school opened in 1870 under the name of "Nakyah Israel." In 1878 Laurence Oliphant, an English explorer, visited Palestine and became an advocate of Jewish resettlement of the country. But not until the 80's, when the first Jewish massacres occurred in Russia, was the foundation laid for the present Jewish colonization. In 32 years, from 1882-1914, the colonization grew to some 15,000 Jewish farmers in Palestine, strongly organized in 40 villages.

The Jewish population in the City of Jerusalem increased during the ten years preceeding our visit in 1907,

from forty to sixty thousand, and at that time there were said to be more Jews than all other nationalities combined. At that time too, a Jew was not allowed to put his foot on the Temple Platform under penalty of death, but was only allowed, and that grudgingly, a place to weep outside the wall known as the "Jews weeping Place." We visited the place one Friday afternoon and saw great crowds of Jewish men and women weeping and lamenting, and with the tears running down their cheeks as you might see at any funeral. But later they were allowed at stated times to not only go on the Temple Platform but enter the Mosque of Omar, and from time to time concessions were made to them until they were finally liberated from the hands of the Turk. And here seems to be the beginning of the end of the prophecy of Jesus Himself in Luke 21:24, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

During and since the World War the history of the Land of Palestine reads almost like prophecy. And is it possible that it is left for our day and generation to witness the re-establishment of the Jewish National existence, which may be opening the way for the re-

birth of Israel after all these centuries of exile. Let us note a few historical facts and their relation to prophecy. Mr. Hamilton Hunter relates that when General Allenby encompassed Jerusalem he was reluctant to open fire on the city of such hallowed memories, and eventually decided to consult the authorities at home. To the honor of English statesmen, declares Mr. Hunter, there was not a member of the cabinet who was in favor of bombarding Jerusalem, and they telegraphed back, leaving the matter entirely at his discretion. General Allenby still troubled, then telegraphed to the king for advice, and the king answered by telling him to bring the whole matter in prayer to God. General Allenby assembled his officers and asked God to save the city. Marvelous to relate, just as they had finished praying an officer sprang to his feet and espying a Turkish group advancing with a white flag said, "The Lord has answered our prayers." Rev. A. E. Thomson, who at the beginning of the war, was pastor of the American Church at Jerusalem, but at its outbreak was driven out by the Turks, in speaking of this wonderful fulfillment of prophecy, said: "That was God. God forbid that I should deny to my countrymen the honor due them for

their strategy and courage! But General Allenby entering the city, not in gorgeous triumph, but on foot, gave the glory to the Lord of battles. The clock had struck the hour. The time appointed for the Turk to go had come, and he went at God's command."

On December 8th, 1917, the day before the anniversary of the "Feast of Miracles"—Hanukka (kislew 24) Jemel Pasha unexpectedly ordered every Jew expelled from Jerusalem. But his power to destroy faded with the day, and instead of dispersion, persecution, and death, it was freedom with uninterrupted peace and joy for the eight days of the Feast of Miracles." On the same day, 2082 years before, another race of conquerors, equally detested, were making their last on the City which they could not hold. It was the re-capture of the Temple from the heathen Seleucide Judas Maccabeus in 165 B.

At 2:00 a. m., on Sunday, December 9th, tired Turks began to troop through the Jaffa gate from the west and southward, and until seven that morning the Turks streamed through and out of the City, the Governor being the last officer to depart. The formal surrender of Jerusalem was made to General Allenby

at noon, December 9th, 1917, when he with his staff, was escorted through the Jaffa gate into the City by the Sultan's regiment of war lords. In Joel 2:32 we read, "For in mount Zion and in Jerusalem there shall be those that escape, as Jehovah hath said, and among the remnant those whom Jehovah doth call." While this prophecy may have a later fulfillment as the context shows, yet the following verse shows it is connected with the bringing back of the captivity of Judah and Jerusalem. While every other war front was a devastated tangle of cities, barbed wire, and the graves of millions slain; yet here not so much as a stone was scratched, or an inch of soil destroyed. This seems much like their deliverance from the Egyptians at the Red Sea. "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, that shall remain, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamoth, and from the islands (or coast-lands) of the sea. And he will set up an ensign for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from

the four corners of the earth." Isa. 11:11-12. "For the children of Israel shall abide many days without king, and without prince, and without pillar, and without ephod or teraphim: afterward shall the children of Israel return, and seek Jehovah their God, and David their king, and shall come with fear unto Jehovah and to his goodness in the latter days." Hosea 3:4-5. By reading Lev. 25:23, "The land (Palestine) shall not be sold forever: for the land is mine; for ye (Israel) are strangers and sojourners with me," we can readily understand also, why the Sultan of Turkey refused the magnificent sum of fifty million dollars in gold of American coinage, which the Rothchilds (Jewish bankers of London and Paris) offered him in 1913. The Sultan's reply to this most tempting offer, notwithstanding his urgent financial needs, was to this effect: "Not until the headwaters of the river Nile flowed upon the land of Palestine would he relinquish his authority."

Realizing that General Allenby fulfilled the old Turkish axiom by bringing the headwaters of the Nile into the land of Palestine, (which he accomplished by commanding the iron pipes of the Standard Oil Co., stored on banks of the Suez Canal by

which means he furnished all the water needed for his vast army,—man, beast, and auto trucks during those weeks of untiring marching) not only Effendi, but the Sultan as well, believing that the time had actually come in the Providence of God for Palestine to be restored to the Jews, immediately set forth to deliver to the British Commander Allenby, the key to the Holy City, which ended possibly forever the Ottoman dominion of Jerusalem. The name Allenby may have some significance too. To the Mohammedan Turk this name had a profound religious meaning. It means, not only Allenby, General of the British Army, but "Allah-Bey," God's prophet, or the prophet of God.

Thus December 9th, 1917, opened the way for Jewish Nationality, and may it not be true that it took a world war in order to accomplish it. If so, 1914 marks the first step, 1917 the second, and the third and final step took place, we believe, in the Balfour Declaration by the San Remo Conference on Saturday, April 24th, 1920. On that day they became a nation by International Laws, and therefore there is no difference now between them and other nations.

Upon this Mandate the "Shofar" (the ram's horn

which is blown only on sacred occasions, Lev. 25:9) was sounded in Jerusalem for the first time in 2000 years. It was Chief Rabbi Kuk of Jerusalem, who ordered the blowing of the "Shofar" in token of the arrival of the hour of redemption—the restoration of the Jewish National Homeland. Isa. 18:3 says, "All ye inhabitants of the world, and ye dwellers on the earth, when an ensign is lifted up on the earth, when an ensign is lifted up on the mountains, see ye, and when the trumpet (Heb. Shofar) is blown, hear ye." It is significant to know that at the time the "Shofar" was blown, an "Ensign" or Jewish flag was raised on the Mount of Olives over the former German Kaiser's residence. And in Isa. 27:13 we read, "And it shall come to pass in that day, that a great trumpet (Heb. Shofar) shall be blown; and they shall come that were ready to perish in the land of Assyria, and they that were outcasts in the land of Egypt; and they shall worship Jehovah in the holy mountain at Jerusalem."

It is also significant that the Jewish National life should be under the protectorate of England, and in June, 1922, a Palestine Treaty was agreed upon between the American and British Government by which

all American citizens, and especially missionaries, will receive the same rights and protection in the territory covered by the Palestine Mandate as the citizens of nations which have joined the League of Nations. This gives America an equal footing with the British or other nationals, in exploiting the natural resources of Palestine, and in its commerce and industry.

And if the descendants of the Israelites that remained from the Babylonian captivity that were "scattered toward every wind" (Ezek. 17:21) are in large numbers now residing in the British possessions, how naturally they, with the Israelites of other nations may be united with the present National Jewish Commonwealth, and not only fulfill the "two sticks" prophecy of Ezekiel 37, but many other prophecies of a re-united Israel.

God said unto Israel, "Be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins." Gen. 35:11. Great Britain is the only nation in the world today that can be called a "company of nations." And Milner's Chronology informs us that King George of England is the 99th Dynasty from King David, and Prince David his

son, is the next in line of succession.

The eloquent Jew, Dr. Max Nordau, addressing the delegates to the Congress said, "It seems as if we were witnessing a miracle which affected ourselves, and all around us. We feel ourselves part and parcel of a fairy tale, in which we saw our brethren, thousands of years buried, again become flesh and blood." Is this not the very thing that Ezekiel saw in the vision of the valley of dry bones, which was prophesied to take place at the end of time? Dr. Nordau quotes further, "We want in the joy of this reunion to rehearse the sad history of the hundreds of years in which we have been dead in our tomb, in a grave which lacked the peace of a grave. We are one people—our enemies have made us one in our despite, as repeatedly happens in history. Distress binds us together, and thus united, we suddenly discover our strength. Yes, we are strong enough to form a State, and a model State."

Lord Robert Cecil, who recently arrived in this country from London, has given a statement to the Jewish Press which appeared in the New Palestine, organ of the Zionist organization of America. The statement says: "The British government and the responsi-

ble right-thinking people of England are for the establishment of the Jewish national homeland in Palestine. Great Britain will never withdraw from her promises. I have a profound and passionate conviction for the ideals of the Jewish people. I am a good Briton and know England will never go back on them. Governments may change; some Lords may attack the Jews and Zionism; but Great Britain will always remain steadfast in its purpose to carry out the Balfour declaration."

Thousands of Jewish families have already petitioned the Government for Palestine citizenship, in accordance with the ordinance granting two months' time to residents wishing to vote for Palestine nationality. Applications are being filed by nationals of all governments for citizenship.

Chief Rabbi Kuk of Jerusalem, who ordered the blowing of the "shofar" as already referred to, has announced that a new Yeshibah will be founded in the Holy City for the purpose of instructing men of priestly and Levitic parentage in their duties in the Temple. This includes formulas of sacrifices, etc. The rabbi believes this to be an urgent necessity, since he perceives the rebuild-

ing of the Temple is near at hand.

—Wenatchee, Wash.

THE PROBLEM OF OUR SCHOOLS.

This is far from intimating that the schools have but one problem, for they have many. Perhaps all of them have at one time or other in their existence had to face the problem of finances; some of them have had it to do several times; and some of them still have it. In close connection with the finance problem stands that of patronage. Given sufficient money to make a school what those in charge wish it to be, and usually the patronage will take care of itself. And, the other way round, given sufficient patronage, and the finances will generally take care of themselves. But in most cases the school lacks patronage or money, or both.

Schools must have standards. Some years ago the idea of standardizing the schools was developed. In order to be in the standard class, a school had to have a certain amount of endowment; had to pay the instructors so much salary, had to require of them only a given number of hours teaching per day or week. And the schools were carried away by the idea of being up to the standard, and strove night and day in order to get

the endowment, pay the teachers and require no more time in teaching that the authorities said should be required. And they apparently succeeded in complying with all the conditions, and thought themselves happy. But not so long ago it was decided, and our schools could not object, that more endowment should be required. The struggle is on once more—the end, only the Lord is able to foresee.

It seems to some of the brethren that our schools forgot the purpose for which they were founded, forgot that the main purpose was said to be to advance the interests of the church. The idea of being loyal to the church was given up for that of being up to a standard set by persons not of the church and not caring for the church. It seemed to be a problem of existence, for it was thought that students would not be attracted unless the schools were considered standard. But at least some of them have not gotten rid of the problem of existence, for of late they have been harder put to it to raise the money necessary for existence as standard schools than they ever were before when they did not make such great pretensions. To be sure, those of us who taught in the schools in those days received less pay, taught

more hours and probably tried harder to have the schools conducted according to the rules of the church. That was a part of the day's work.

We believe it was a mistake to cease to teach and practice the doctrines of the church, to introduce the customs of other schools. Our schools are not supposed to be like others in everything, any more than our church is supposed to be like other churches. Each has a distinct place, and each can do a good work as long as it remains in that place; but we have lost power by getting out of our place, by trying to get into another place which was never intended for us. The place does not harmonize with our profession. The schools, our schools, will never fill their mission until they get back where they belong. And until they get back there it is hard to see what right they have to ask loyal members of the church to support them, much less to help make good deficits that have been piled up. It does not look to be just a Christian act to ask the church to take over a property that is not paying expenses. If a school is honestly trying to stand for the church, if the teachers are loyal and use their influence to make those who come under their instruction less worldly and more like

Christ, then it is but fair that loyal members of the church should help bear the burden. But when the influence is the other way, as it often has been, then it is an entirely different matter, and the less the church has to do with that school the better it will be for the church.

We like to see educated young people, if they have the right kind of an education. We like to see the right kind of evolution, that is, a saint evolved from a sinner; but we don't care a rap for all the evolutionary theories of all the scientists when it comes to the church and her work God said, "Let us make man in our image, after our likeness: .

. . . And God created man in his own image, in the image of God created he him; male and female created he them." If some persons prefer to think of themselves as having been evolved from some lower form or life, that is their privilege: we prefer to take the Word of God. And, after all, what we were is of small importance compared with what we are and what we shall be. Our origin did not depend upon ourselves, but our present and our future are our own making. The right kind of an education will not lead one to deny what is stated as truth by the Book

Three-Year Bible Reading Course

Motto: READ, THINK, ACT

Daily Readings.

AUGUST

1. Wed.—Deut. 32.
2. Thu.—Deut. 33, 34.
3. Fri.—Josh. 1.
4. Sat.—Josh. 2.
5. Sun.—Luke 8:1-3; Jno. 19: 25, 20:1-19; Psal. 45:1-8.
6. Mon.—Josh. 3.
7. Tues.—Josh. 4.
8. Wed.—Josh. 5.
9. Thu.—Josh. 6.
10. Fri.—Josh. 7.
11. Sat.—Josh. 8.
12. Sun.—Luke 10:38-42; Mark 14:3-9; Psal. 116:1-8.
13. Mon.—Josh. 9.
14. Tue.—Josh. 10.
15. Wed.—Josh. 11.
16. Thu.—Josh. 12.
17. Fri.—Josh. 13.
18. Sat.—Josh. 14.
19. Sun.—Acts 6:8-15; 7:54-60; Rom. 8:31-39.
20. Mon.—Josh. 15:1-19.
21. Tue.—Josh. 15:22-63.
22. Wed.—Josh. 16.
23. Thu.—Josh. 17.
24. Fri.—Josh. 18.
25. Sat.—Josh. 19.
26. Sun.—Acts. 4:36, 37; 11: 19-30; Psal. 96.
27. Mon.—Josh. 20.
28. Tue.—Josh. 21.
29. Wed.—Josh. 22.
30. Thu.—Josh. 23.
31. Fri.—Josh. 24.

This finishes the required readings for the first year of the course. For September

there will be given, D. V., some optional review readings. The second year, which will be the first for new members, will begin October 1st. Look for further announcement in September Monitor.

Bro. Cyrus Wallick,
Sec'y. 3-Y. B. R. C.
Cerro Gordo, Ill.

The Book of Joshua.

The book of Joshua takes its name from its leading character or hero. It is important as a connecting link between the pentateuch and Israel's subsequent history.

The appointment of Joshua as the leader of the Israelites marks a new period in the history of the nation. A larger sphere opened and he must become a greater man. Assurance is renewed as the great task is assumed. "Have not I commanded thee?" "As I was with Moses so will I be with thee." "I will not fail thee." Strength, courage and obedience are essentials of success in every spiritual undertaking. "Be thou strong and very courageous, that thou mayest observe to do."

At the close of the war of conquest Joshua performed successfully the delicate task of apportioning the promised land among the various tribes.

He stood as leader approximately for thirty-three years, and maintained his patience and his piety uninterrupted by the confusion of the camp of the contentions of civil adjustments. His pious solicitude is worthy of imitation by all in authority. In a farewell address warning and promise are inseparably connected as they are in God's messages to mankind. Men cannot choose promises and reject precepts. The evils of compromise are warned against. In the nature of things righteousness must be intolerant. It cannot make concessions or accept compromises without self-destruction. God environed his people with absolute prohibitions, which were disregarded at their peril. So deadly were the lurking germs of rural contamination that the utter extermination of the degraded and idolatrous inhabitants was commanded. The underlying principle is perennial and of peculiar force at the present. The first effect of compromise is a bewilderment of moral judgment. A "single eye" is essential to clear vision. A second evil is the weakening of moral resistance together with the strengthening of the power of appeal. The man who compromises mortgages his temporal and eternal estate, and foreclosure is sure.—Compiled from Arnold's S.S. Commentary.

BURIAL OF MOSES

And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.—Deut. 34:6.
By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave.
But no man built that sepulchre,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
Yet no man heard the trampling
Or saw the train go forth:
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's cheek
Grows into the great sun.

Noiselessly as the spring-time
Her crown of verduse weaves,
And all the trees on all the hills
Unfold their thousand leaves:
So without sound of music
Or voice of them that wept,
Silently down from the mountains crown
The great procession swept.

Perchance the bald old eagle
On gray Beth-peor's height
Out of his rocky eyry
Looked on the wondrous sight;
Perchance the lion stalking
Still shuns that hallowed spot,
For beast and bird has seen and heard
That which man knoweth not.

And had he not high honor?
The hillside for a pall!
To lie in state while angels wait,
With stars for tapers tall!
And the dark rock pines, like tossing plumes,
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in his grave!

In that strange grave without a name,
Whence his uncoffined day,
Shall break again—O wondrous thought!
Before the judgment day.
And stand, with glory wrapt around,
On the hills he never trod,

And speak of the strife that won our
life
With the incarnate Son of God.

O lonely tomb in Moab's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still:
God has his mysteries of garce,
Ways that we cannot tell,
He hides them deep, like the secret
sleep
Of him he loved so well.

—Cecil Frances Alexander.

* * * * *
* We still have samples from *
* June forward. Your friends *
* will get them if we get their *
* names. Send them to us. *
* Get ready to renew with Oc- *
* tober number so you do not *
* miss any. This is for those *
* whose subscriptions expire *
* with September issue. *
* * * * *

THE PROBLEMS OF OUR SCHOOLS.

(Continued from Page 17)

which one takes as the man of
his counsel and promises to
obey until the end of life.

We believe that the financial
problem would not have
loomed quite so large for some
of our schools if they had re-
mained true to their profession
of being church schools. A
good many people have found
that living to make a show of
being something that they are
not, and cannot be, is expen-
sive. So it is with the schools.
To have gone on as they were
going, doing good work, stand-
ing for the truth, would have
been much more profitable for
them in more ways than one.
To deny the faith in fact, if
not in word, is bad policy for
any institution or for any man.
Our life does not depend on

the show we may make as we
go along. Faith and the right
kind of works will get results
for beyond anything that lack
of faith can reach.

Compared with the church,
the school is of little value. We
feel that it would have been
better if the church had never
undertaken to oversee the
schools. But it was felt that
the school was bound to have
an effect on the life of the
church, and the effort was to
direct the school aright. The
expected result did not follow,
but some results quite the op-
posite, for now the schools di-
rect the church, and their di-
rection has not been and is not
good, for this direction has
been and is to make the church
more worldly. To gain some
good things through the
schools, and then to lose all
through becoming of the world
because of school influence, is
to lose and not gain. Educa-
tion is not necessary to salva-
tion, nor is it necessary to ac-
ceptable service. Many men
and women whom our school-
men would not consider suited
to teach the Word have done
wonderful things for the Lord
by leading souls from the
darkness of sin to the light of
salvation. The wrong qualifi-
cation is being stressed too
much, and the church loses
thereby.

(To Be Continued in Next Issue)

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IF THE BLIND LEAD THE BLIND.

It is hardly to be presumed that any but a blind person would suffer another blind person to lead him, and even then, if the blind knew his leader were blind he would not likely follow him. It is a fact, however, that conditions that prevail in any enterprise or institution are the result of its leadership.

And, indeed we can hardly conceive of an enterprise or institution being run without leaders. So that leaders are a necessity. The church is not an exception to this fact.

"When the righteous bear rule (or lead) the people rejoice, but when the wicked bear rule the people mourn," said the prophet. And again, "the leaders of my people have erred and they shall all be destroyed." So in these trying times we shall do well to see that we do not follow blind leaders or false guides.

The situation is made more precarious because it is so hard to detect the counterfeits. From outward appearances a leader may look all right but at heart be a deceiver.

In the church, on special occasions, his outward appear-

ances may look good for special reasons. On other occasions he would not be recognizable as a brother.

It may be observed in this connection a leader may not necessarily be a single person or a number of persons but cumulation of influences.

This leader, however, must have instruments thru which to work, and as necessarily must have followers.

These instruments may be genuinely good or grossly counterfeit. The followers may be blind or have perfect sight. So that conditions are good or bad as the leaders and agents are good or bad.

Again the people rejoice or mourn as they have perfect vision or are blind. One who really sees will not follow a bad leader. Duck hunters have a way of sending out decoys, agents, and so perfect is the counterfeit that the poor flocks are led blindly within range of the fowlers' guns. Poor deluded fowls! The more perfect the counterfeit the harder it is to detect.

In human relations the same is true. The bat-bird kind of fellow is dangerous. However, he is the fellow that can best be used by designing leaders.

He is the fellow that from outward appearances looks all right but who at heart is an impostor and willing to be the tool of corrupt leaders. And the more nicely he can play bat or mouse the better tool he makes and the more people he can blindfold and lead into the snare of designing men.

Jesus speaks of those "who come in sheeps' clothing but inwardly are ravening wolves." The nearer such can play sheep and wolf at the same time the more of the poor flock may be led into the snare laid by corrupt leaders.

Jesus says, "my sheep know my voice and they follow me, and a stranger will they not follow." This means, of course, those who see, but the poor blindfolded ones sometimes follow the stranger. Like the call of the fowler, his power of imitation is so perfect that even the elect are in danger of being deceived. "But the wise shall discern."

However, it doesn't take a sage or a Solomon to see the plans and schemes, tho, to a large extent kept in the back ground; that have been laid and are being worked by which the church is being torn from her ancient moorings. Spies or men, are touring the brotherhood and creating sentiment in favor of these plans and schemes and it is to be

feared God's flock are being fleeced and fed on wind and husks and blinded to the real purpose in view. These agents of the various Boards and enterprises have sown as to the wind seeds of disloyalty and we are now reaping as by a whirlwind a harvest of unbelief and distrust in the principles of the church.

O, that we might awake from our lethargy, open our eyes, and see the rapid rate at which many are being led blindly or blindfolded into the ditch of disloyalty.

"Awake thou that sleepest and arise from the dead," dead to the forces and influences that are robbing the church of her spirituality, power and influence, "and God shall give the light," eyes to see how we are drifting away from God and running headlong into apostasy and infidelity. "If the blind lead the blind" how sad their fate will be!

God give us light to see the day, and to discern the time in which we are now living, and to use the utmost of our power to arouse the simple and unsuspecting to a true sense of our relation to this day and time, that the day of Christ may not take us un-awares!

"Blessed is that servant whom when his Lord cometh he shall find watching."

THE SPIRIT AS A GUIDE.

The many changes that have taken place in the church during the past fifty years naturally causes one to stop and think, and also causes one to meditate on what influence the Spirit has had or what part he has played in the case.

It is contrary to the writer's conception of the Spirit to believe He has dictated and directed these changes.

The mind of the dominant parties in the church has been and is expressed in her Conference decisions.

The Spirit is infallible. Conference is infallible to the extent it is directed by the Spirit.

It cannot be that our points of doctrine or matter of principle the Spirit should deny himself.

Conference may be influenced by the dominating element to change its ruling at any time, and when a ruling is changed, it must be evident that the former or the latter ruling was not directed by the Spirit. A pertinent question at this point is, was the church and Conference more directly ruled by the Spirit formerly than now?

The spirituality of the church then and now, comparatively speaking, hinges on a correct answer to that question or forms the correct answer to

it. In order to justify these changes it is assumed that the leaders of the past, some of them still living, were too ignorant for the Spirit to lead them right.

The influence then is, since we are now so much more learned and wise the Spirit can accomplish his work thru us so much better. As if such men as Mack, Sauer, Kline, Saylor, Wise, Ivinter, Miller (R. H.), Hays, etc., were such ignoramuses that the Spirit had to wink at their ignorance and experiment with them until our schools could develop a set of leaders wise and learned enough that the Spirit could accomplish his purpose!

One needs only to compare the wording of the Minutes of their Conferences then and now to determine which impresses us most deeply as to the consecration, humility, and spirituality of the church then and now.

The deeper consecration, humility, and spirituality then than now is accounted for by the fact they did not entangle themselves with the affairs of the world then as we do now. They stood aloof from politics choosing rather to be content with being "subject to the powers that be," rather than to be "subjects of them." And so were peace and temperance societies themselves without

affiliating with what the world was doing along these lines.

They thot more and strove more to be right with God, as God sees the right, than to be right with the world as the world sees the right.

As to conforming to the world in its ever varying styles and fashions they obeyed the Bible and it was not until very recent years that this part of the Bible was ignored. They were a plain people, an humble people, a spiritual people, and these graces were exemplified in their plain attire in conformity to the "order" adopted. Now, since the Bible and the Spirit lead alike it will not do for us to say we are led by the Spirit when we do not follow the word.

In a letter to the writer a short time ago, a brother in referring to the fathers of the past said, "the Spirit led them according to the knowledge they had," implying if they had had more knowledge the Spirit would have led them differently. That now since we are so much more learned and wise, have so much more knowledge, presumably acquired in our schools, the Spirit leads us in the direction of our superior knowledge, differently.

Now, we are not opposing education or schools of the right kind, but to assume that

we must first be learned and educated and trained in (our) schools is a mistake.

Jesus said: "I thank thee O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes." (Matt. 11:25). So that if the fathers were only babes the Spirit could lead them. And much may be hidden from the wise and learned of our day who educated and full of worldly knowledge.

Again, Jesus said: "When he, the Spirit of truth is come, he will guide you into all the truth." Surely, that is all one needs to know — "all the truth." He didn't say, "he'll guide you into the knowledge you now have" or "according to the knowledge you already have," but the idea is, he will impart knowledge to you, or "He shall take of mine and show it unto you."

To some it seems a fascinating idea to look upon the leaders and the church of the past as a bunch of ignoramuses too dumb to be led by the Spirit.

Some even now seem to be so wise as to know the "order" by which the church so long maintained simplicity and nonconformity to the world in dress, was borrowed from the world "way back yonder," but somehow they

are not wise enough to tell us **when** or **what** was borrowed from the world.

Besides, should the world adopt a style of dress that has common sense and reason behind it that would aid in carrying out a principle of the Bible, would it be wrong for the church to adopt it? "The children of this world are wiser in their generation than the children light," said Jesus. And so it may be.

There never has been a style of dress adopted that was a truer emblem or more fully portrayed the spirit of piety and humility than what was known as the "order" of the church. True, "dress does not make religion," but it is a pretty good exponent of it. When one attires his body in a way the Bible forbids, we know he hasn't Bible religion on that point.

Goats and sheep have distinct coverings for the body and this is one of the main characteristics that distinguish their species, and it would be an anomaly indeed for a goat to try to fool us into the belief that he is a sheep while still covered with his goat's hair.

Then, too, it would be ludicrous indeed, to see a sheep going round with its plain modest coat covered up with a goat skin stretched over it! Christians are sheep, sinners

are goats, and the manner in which they attire themselves largely determines to which class they belong.

Would the Spirit lead a sheep to don a goat skin? The devil might induce a goat to stretch a sheep pelt over him, but that is no reason for a sheep to go about with goat skin on.

Then, too, a wolf might don grandmother's clothes, as in the story of "Little Red Riding Hood," but that would be a poor excuse for grandmother to don a wolf's hide. "Be not conformed to this world" but be as "obedient children, not fashioning yourselves according to your former lust in your ignorance," says the Spirit. Would the Spirit lead us to do otherwise? "As many as are led by the Spirit of God, are the children of God."

ANNOUNCEMENT.

A meeting is called to meet at Denton, Md., Sept. the 12th, at 10 A. M. to consider the course to pursue to further the cause which the "Bible Monitor" is advocating.

This meeting is intended to be composed of representative Brethren and Sisters who have counsel, advice or suggestion that will be helpful.

For rail connections write Eld. J. H. Beer, Denton, Md., enclosing stamp.

RETROSPECTIVE.

With this issue, the "Monitor" passes the first milestone of its existence. How swiftly the time has passed away! It seems but yesterday since the paper was started on its way.

How our heart has been made to rejoice by the encouragement given! How grateful we feel toward our contributors who have made the paper a possibility! And how thankful to all those who have helped to carry the financial part of the work, without which the paper could not survive! And how the "Monitor" family has grown! All of which have greatly exceeded our most sanguine expectations. Then, too, our thanks go out to our agents who have rendered inestimable service.

For this we feel greatly encouraged to press on with renewed strength and courage.

Looking back we see many weaknesses, mistakes and failures. Yet, from the graves of these we hope to erect a grander monument to truth and righteousness.

Criticisms, pro and con, have been received, both of which have been kindly received; and from these we hope to develop strength and courage.

We solicit the same kindly interest for the coming year that has been so generously

manifested during the past. As a token that we may expect a continuation of that interest, let us have your renewal as your subscription expires.

THE PROBLEM OF OUR SCHOOLS.

(Continued from August Issue)

What, then, shall we do about the schools? Let them alone so far as the church standing sponsor for them is concerned. Let each one of them stand or fall on its own merits. If they do good work, if they are faithful to the church, give them a generous support; if they fail in either of these respects they do not deserve and should not be given the support of the church. The real problem to be solved is that of how to remain loyal, true. The righteous are not forsaken; and this will apply not less to an institution than to an individual. The school is not as important as some schoolmen would have it appear. Whether we know mathematics or history or grammar or language or geography is of little importance; but whether we know and do God's will as revealed in his Word is the most important thing in the world for each one of us. If we know his will, and do his will, and teach his will at every opportunity, there is

nothing in the universe of which we need to be afraid. May he so direct all of us in our learning, in our teaching, and in our living that we shall arrive safe home at last.

—Grant Mahan, Rehobeth, Md.

WHAT OF THE SCHOOL INFLUENCE?

Some time ago while waiting for a train in a depot I picked up a religious paper which contained quite a strong indictment of the modern church. One of the statements struck me forcibly, and made me think as to our own church. It was this: "The schools are blasting at the rock of ages." It is a strong statement, one which should be considered; and if it is found that this is the attitude of the schools, all who have the welfare of the church at heart should unhesitatingly take a stand against the schools as at present conducted.

So far as our own denomination is concerned, those of us who have been in the church a number of years and have known something of what takes place, much of which is not published,—know that in many instances departures from the faith of the fathers have come through the influence of the schools. Time was when much of our trouble with

worldliness arose at one particular place. Pity it is that the conditions in that respect have changed, and that we now have many places from which wrong influences come. A change of spirit has come; we do not seem to have the spirit of sacrifice in those conducting the schools that there used to be; and we think that in many cases we do not have the same desire that the school shall remain loyal to the church in precept and example.

We have probably come to lay too much stress upon education. According to the rulings of our church, none of the original twelve selected by the Master would have been eligible for the position. Nowadays a board or a part of a board is sent to help hold an election for a minister. And the strong emphasis is laid on voting for some one who has been to school, not to vote for an uneducated person. Education is to some extent a good thing, but not so good as we think it is, not so necessary in a worker for the Lord. There are better, more necessary qualifications on which not so much stress is placed in instructing a congregation how to vote at such times. The ruling class among the Jews was very strict as to who should be chosen; and the same has

come to be true among our church rulers. They reach out and come near dictating what shall be done in the local church. And if these innovations be traced to their source it will be found that they have come largely from school influence. Some of the changes that have been made have been good, but by no means all of them.

One thing that has come in that is not for the good of the church is the idea of the pastor. This is almost exclusively a school idea. Pastors are all right if they are right, if they have the spirit of Christ, if they are willing to follow his example. But somehow we have not found that kind for our congregations. Is it because the Holy Ghost has not been allowed to have free course in the choosing of ministers? Or is it because the young men are taught that they are to be pastors and that the worker is worthy of his hire? We have no objection to a man being paid for his work, provided his work is worth anything; but it is not just the thing in a minister to get the idea that he is the ruler, that his profession is above manual labor. He has a higher opinion of his own ideas and those of his teachers than he has of the example of Christ and the apostles, when he

thinks he is in a class set apart. We need the right kind of men to serve as pastors in many places; but we do not need the kind who call themselves pastors and at the same time seek to sell their services to the highest bidder. Paul would be a better example for our young men to imitate than some of those men from whom they get their ideas of a pastor's business and duty. There is need of placing more emphasis on the duty of the pastor and less on the pay.

The right kind of education used in the right way is all right; but there is so much that is called education that is not the right kind. The Master himself wished to place his followers on their guard against men's wisdom, for he said that not many wise were chosen. And yet what a struggle there is on the part of parents and children to have the younger generation gain what passes for an education! People are willing to take their chances of losing their souls in order to be considered educated. It is the same as with the acquirement of wealth. We have many warnings as to the dangers incurred by the man who wishes to become rich. Yet most of us are willing to risk the "how hardly" in order to have more of this world's good. The same is true of the

"not many wise," for there are few things dearer to the human heart than to be considered worldly wise. We do not acknowledge that this is so, but our actions show it. Between the struggle for wealth and that for an education that is not much time left to work for the Lord. We do not mean the pretense of work for him while the main energy is used for the profit and advancement of self: we mean work as Paul understood it.

It is natural for the young, for a majority of the young, to seek an education. My great desire from childhood was to know, to learn, and no sacrifice was considered too great if it would bring me nearer to my goal. I realize now that I placed too high a value on education. It is probable that many who have striven and others who are striving for an education will later come to realize the same thing. Those who are older should try to point out the true kind of an education and the true purpose of it. It seems that there is little of this done, and that is why the school influence is not what it should be. We would not hinder the schools in any good work that they are doing; but we need to oppose any influence which comes from them if it is not in harmony with the teachings of the

New Testament. We have drifted too far from the purity and simplicity of the Gospel. We must get back unless we wish to surrender our right to say that we believe in and try to practice primitive Christianity. The Lord help those in charge of our schools, as well as the rest of us, to see and do our duty, not considering our own profit or pleasure.

—Grant Mahan, Rehobeth, Md.

CHURCH DISCIPLINE.

By Leander Smith

Church discipline, the application of those rules, derived from divine authority, with regard to the purity, order, peace, and useful efficiency of its members. Discipline is to a church what order and regularity is to the home, it is designed to effect the observance of those means by which the holiness, comfort and usefulness of Christians may be preserved and improved; to exhibit the influence of the Christian religion in producing all that is excellent, amiable, and beneficial; to secure the fulfillment of all the relative obligations of church fellowship; to attract into its fellowship persons whose minds and characters are governed by evangelical truth and undissembled piety; and to remove from the visible ranks of the faithful such as prove themselves to be

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unworthy of a place among the true followers of Christ, (Matt. 18:15-18). The New Testament, clearly recognize, or positively authoritatively enforce the exercise of discipline in the church of Christ, (Matt. 16:19; John 20:23; I Cor. 5:4, 5; II Thess. 3:6; Tit. 3:10, 11.)

This subject is being sadly neglected by both ministers and churches. It is the duty of ministers and especially elders or bishops to instruct the church on all subjects, and one so important as this should not be neglected. I shall mention two kinds of discipline; viz., formative and corrective.

Formative discipline is the discipline of one's self so as to form a positive character, establish correct habits for life and thus have an unblemished reputation. To expect this of church members we must instruct them in righteousness and true holiness. They must be taught what is right and what is wrong living, and the importance of keeping themselves unspotted from the

world, (Jas. 1:27).

This requires self-control. Paul charged Timothy: to "Keep thyself pure." There is also a sense in which I am my brother's keeper. And since "no man liveth unto himself," we are responsible to God for the hindrances we may cause or help we give to others in their right living. If we will use proper preventatives in formative discipline we will have little use for corrective methods in discipline. Then in addition to the proper training, we should remove every temptation as far as it lieth in our power from every member.

The church members owe it to themselves to create a religious sentiment in society that will prevent things evil or of evil tendencies and bring in thing conducive to piety, purity, and spirituality.

Corrective discipline is the execution of the law of the Church on offenders with the view to bring them to repentance and reformation of life. Corrective discipline must be exercised in the fear of God and love of truth, (Gal. 6:1). This is in keeping with Christ's teaching on corrective discipline, (Matt. 18:15-18). Note Paul's instruction on corrective discipline for disorderly walk, (II Thes. 3:3, 15).

Disorderly walk is a military word describing a soldier, who

is out of line, who has left his proper place in the ranks. So those out of line of church duty and Christian living are walking disorderly.

There are some who are opposed to church discipline, who set up their opinion on this matter against the plain teachings of Christ and His apostles, and they say, "Where begin? Where stop?" Then they will quote John 8:7, "He that is without sin among you, let him first cast a stone at her." This is an irreverent misuse of this Scripture, this has no reference to the subject of church discipline at all. Paul answers this question in Gal. 6:1.

There is some difficulty in knowing just when, where and how to discipline a home especially where there are children. But discipline in the home is very necessary for both the children and the home. So it is in the church. Paul said, "Let all things be done decently and in order." (I Cor. 14:40).

At this present time formative and corrective discipline properly observed would add much to the spirituality of the Church and be the greatest contribution to our mission work we could possibly make. For sinners are watching our church members to see if they live up to the profession they have made. Then let us walk

circumspectly, "endeavoring to keep the unity of the spirit in the bond of peace."

The church which neglects discipline cannot look for the divine blessing to continue with it. It only took one disorderly Achan in Israel to stop their grand march from Egypt to Canaan. And sin is just as destructive today as it was then. Lack of discipline was the chief fault in the backsliding churches of Asia. They suffered the presence among them of persons who were perverting the truth of God and indulging in evil practices.

Paul taught the "saints" to whom he wrote they should beware of their associates. They were not to keep company with unbelievers nor with fornicators, nor the covetous, nor extortioners, nor railors, nor drunkards, not even so as to eat with them. Paul told the Corinthians that it was impracticable for them to absolutely avoid all ungodly men, who were guilty of things forbidden to Christians. We may have to tolerate many things in ungodly men, what we cannot nor should not tolerate in one who is called a brother. All of these things go to show that it is the business of every Christian to take heed to his associates especially those who are called brothers; "Know ye not that a little leaven leaven-

eth the whole lump?" (I Cor. 5:6). The church is held responsible for the character of its members.

We are commanded to teach "all things." It is the consensus of opinion that the worldly condition in the churches is due largely to the lack of teachings. Those who are saying that the rules of our Annual Meetings are obsolete, they are causing disorder, and the discarding of the Prayer Covering, Salutation of the Holy Kiss, and the kneeling in prayer, etc. There must be discipline; and when discipline has failed, there must be a separation between the godly and the ungodly. Christ said, "It is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." The good of the church requires that the evil one be removed from its fellowship: the Lord Jesus Himself demands it. Here are the words of Christ himself: "Whosoever sins ye remit, there are remitted unto them: (John 22:23). Let us always keep the purity of the Church in mind. It is a blood-bought institution. "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it." (Isa. 35:8).

—1307 West Fillmore St.,
Phoenix, Arizona

MODERN METHODS.

By J. H. Beer

If the young men who are preparing for the ministry are as much interested and in earnest about saving the lost as they seem to express themselves, one would be led to think they would launch out among the people who know not God and are unacquainted with the doctrine of the church instead of seeking a position where there is a lucrative salary in sight, in a congregation that already has an ample supply of ministers who are amply able to provide for the needs of the Church and are usually laid on the shelf, and are given no recognized privilege to exercise in the ministry. It seems to me this must make the Devil laugh to see a congregation reduce its ministerial workers from three or four to one and fill the pulpit with the hireling preacher who usually exalts the social above the Spiritual, and leads the members to become more worldly minded. There is certainly something wrong with a system of church ruling that will not take into consideration the respect and rights of the ministers as a whole, where their life and conduct are such as become a man of God, called of God to preach the Gospel.

The church of our father's

taught that God's word was to be recognized first on all questions, and thereby support our actions on all lines of church work. Where do we find in the Scriptures any example or command giving directions that will support the present methods of doing, in hiring a pastor, and also their actions toward the resident home ministers? No where in the Scriptures do we read of the apostolic church inviting a man in to preach a trial sermon and to give or receive a bid for his services.

I read in God's word where Jesus said pray the lord of the harvest to send forth more laborers into his vineyard, for the harvest is great, and the laborers are few, but I have no where learned from the Scriptures where the church of Jesus Christ filled their pulpits with a hireling ministry **commercializing the sacred office of Christ's church**, and then by a decision of the **church** say that the pastor shall have charge of all the preaching services, and that all announcements shall be made by the pastor, etc., saying we recommend that he extend the courtesy to the home ministry to preach when he is absent, or at such time as may suit him and thereby building an ecclesiastical fence around the pastor and pulpit, making no pro-

visions for the faithful home ministers who have served the church without financial remuneration, and were laid aside without even as much as a "thank you" for past service.

I believe such ingratitude will not go by unnoticed by the living Christ. Think of a church using the trickery and methods of the Palaticion, electioneering and misrepresenting in order to secure enough votes to elect an elder who is favorable to the loose methods of church government, and worldliness that is creeping into the church!

Each congregation has a right to make their choice for their elder, but have no gospel right to electioneer and misrepresent to the injury of any brother. The Spirit of Christ is not leading under such conditions, and no church thus doing can expect to accomplish great things for God. God pity any church or churches that are being disturbed by such methods of doing. In as much as ye have done it unto the least of these my brethren ye have done it unto me.

—Denton, Md.

In trying to be "up-to-date" let us be careful that we do not get down to date. Change is not always improvement.

—C. W.

"PREACH THE WORD."**II Tim. 4:2.**

By Leander Smith

"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully." Jer. 23:28.

A man who stands firmly for the truth will win the support of every man and woman who is open-minded. For years I have been convinced that too many men in our churches gave up just at the time when they have begun to fight for the principles of the gospel. Often surrender is caused by fear, I think, of "hurting people's feelings." As I have read the life of Jesus I have never seen that he harbored any similar fear. There was nothing "soft" about his kind of Christianity. Perfectly tender and ever considerate, he was none the less totally lacking in that sentimentality which fears to speak the truth for the people's good, even on occasions when he was the dinner guest of those people who stood high in social circle and culture.

If His church is to live today, its pulpits must be manned by men who are not afraid to speak the truth to this sinful and perverted generation though it wound, temporarily, those who have

shown them every personal kindness. "What then shall we say to these things? If God is for us, who is against us?" Rom. 8:31.

—1307 West Fillmore St.,
Phoenix, Arizona

THINK ON THESE THINGS.

By J. H. Beer

We are living in an age when the printing press is turning out papers of almost every description to supply the demands of the reading public. And a large per cent of the secular and religious papers, magazines and periodicals is not the kind that should be found in course of home reading.

There can be no question but that the mind is influenced by the kind of literature read. One of the damaging features of the secular paper is the attractive and catchy advertisements of evil doings in the community, such as social card parties, parlor dancing, etc., printed in the most attractive pen pictures, as being a most brilliant and accomplished affair.

Perhaps great credit may have been given the community club or some other organization for making the event such a complete success.

Perhaps you may have noticed also in your "Daily" a full page ad of some brand of

cigarette, representing a young man with a smile on his face, showing every feature of joy and satisfaction, with the statement that this particular brand of cigarette has been the one great satisfying joy of his life.

The influence of such reading matter is injurious to the youthful mind, and leads in the wrong direction. To my mind it is the duty of all parents to support the home with pure, clean reading matter, both secular and religious. I wish to express my appreciation to the Editor of the "Monitor" for the clean, excellent paper he is giving to his readers; and if they have enjoyed the contributions as the writer of this article has, I am certain they will with much pleasure look for its appearance each month, and will want to uphold its mission with a renewal of their subscription. Maybe if we show our appreciation in this way the Editor will give us a twice-a-month paper, who knows? Let's try it.

—Denton, Md.

Large donations of money cannot take the place of obedience and cross bearing. Let us not think that God can be bribed. See I Sam. 15:22; Hos. 6:6; Amos 5:21, 22; Mark 12:33.

—C. W.

MUSICAL INSTRUMENTS.

By A. J. Bashore

Do musical instruments in a place of worship to God improve, or increase, the spiritual welfare of the believer or church goer?

What says the New Testament which is the church's guide and creed on this as well as other subjects?

Let us see, and read, and believe, and pray the Holy Spirit for understanding .Eph. 5:19. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Notice it mentions the things that must be done by the tongue and mouth. You may say: Yes this means individual only. All right if it does: we will sight you to Coll. 3:16: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Now it does not say horns, harps, organs, pianos, etc. This scripture refers to a group or body of people: **The believers, the church.** How can the named instruments sing hymns and songs with grace in their heart when they have none? There is no evidence in these verses bearing on the accompanying

of instruments in worshipping God. We shall do it with the mouth, tongue and heart. This will create joy, peace and happiness within the lives of the members of the body; which is different from the body of the world. They have not this joy, peace and happiness in their hearts, because they desire to be made happy by noise, entertainment, etc. These things do not make lasting and eternal happiness. How can they? When they are man made; minus the spirit, they cannot produce the heart cheering thoughts: because they sing not with the spirit, nor with the understanding. We might cite you to many passages in the Old Testament in regards to sing or singing, minus the instruments. I will give a few: Psalms 47:7; 49:3; 95:1, 2; 96:1, 2; 1 Chor. 16:9, 10; Ex. 15:1. Brethren, and believers, let me ask this question: Is there a passage on record in the entire Bible that the Lord approved of instruments during worship to Him? If not, it must be wrong. We hear people say: That we ought to abide by the annual meeting decisions. Generally these are the members who want the things that said meeting has not yet granted. This is true especially to the musical instruments.

Some time ago in convers-

ing with a minister on this subject, he declared three that the annual meeting granted the right to use instruments during our worship. I disagreed with him. Finally he said: "They granted it on certain conditions." I said: "That makes a lot of difference."

Do musical instruments in a church really improve and enlarge the attendance by the way they are put into the church houses?

I will here state that several congregations in a certain locality and the procedure taken to install the desired spiritual uplifting (?) instrument. The majority of the members were canvassed individually under the direction of a certain inactive minister who seems to enjoy pulling down our once cherished principles. The elder in charge would not permit the placing of an instrument, the district officials were opposed to an instrument in God's house. This minister was heard saying to some of the members, supposed to be secret: "We'll just get the piano in anyway no matter what the annual meeting or anybody else says." The piano went in at night time. On Sunday morning a sister coming to the church and seeing the piano, asked of those who stood close by, who of course were in sympathy with the

piano, "How did that get in here?" No one answered. Again she asked: "How did that piano get in here?" And with one accord they said: "I don't know." They knew all about it. Now I will not describe or pass judgment on these people, but in the scripture I can find a description of such people.

This was at one time a flourishing church, having a Sunday school of two hundred and fifty members. But evil doers were nagging, interest was on the decline. Some thought a piano would establish normal conditions and large attendance. Here is the result. The attendance at preaching service was from sixteen to twenty-four, scarcely any outsiders came. I knew of some non-member who quit going to church when they saw how things were going. The Sunday school went down to about sixty or seventy. Yet the piano was to build up a larger attendance. To build up the church and Sunday school again; they took in any person regardless of their belief in regards to New Testament doctrines, etc. They now have their entertainments and social gatherings and claim they are doing great things for the church.

At the other place the hiring pastor canvassed nearly all the members individually

to establish his bearing. The subject for an instrument in the church was brought before the official body and lost when it came to a vote. The pastor said he would take the subject into the open council, knowing that it would pass there when coming to a vote. The elder in charge told him he could not do it since it was lost in the official meeting. The pastor said he did not care, he would present it anyway in the open council, which he did and the instrument went in.

Amos 6:5 was the scripture he read to prove that a musical instrument was all right in worship to God. Who agrees with him? He was careful not to read the preceeding verses. But I did not see the attendance increase nor the spirit work wonders.

Is this a case of elder and pastor working in harmony? You may answer. This same elder built up this church from its beginning, gave of his means, and his service free of charge, and in later years to be run over by a student hiring pastor. Is this the kind of brotherly love we read of in the scripture?

A few years ago a certain denomination held their annual conference in a western state. There, possible for the first time came up the subject for musical instruments in the

house of worship. It was discussed pro and con. One of the would be leaders said instrumental music made him feel **so good**. Sentiment seemed to take hold of their members and delegates that an instrument would lift them heavenward. An elder of our church was present, who was well acquainted with some of their ministers and elders, asked the presiding elders whether he could have the floor. They granted him the privilege. After a short address he closed by saying: **"The Holy Spirit is a self-starter and needs no cranking."** The question was put for a vote, and was lost.

Again I ask: Is there a Scripture showing that God approved of musical instruments?

—Yale, Iowa.

WATCH.

By Joseph Swihart

Watch is a very common Bible word, very seldom used, and few fully comprehend its meaning. Watch means to guard against; I would say against the enemy of our soul, or anything that might disturb the unity and peace of God's people. All should watch or guard against evil either by act, word, or thought. Elders or pastors as shepherds should watch and guard against the power of Satan upon the flock,

knowing your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour.

Watch therefore for ye know not on what day your Lord cometh. Will we be watching when He comes or will we be found drifting with the current? But know this, that if the Master of the house had known in what watch the thief was coming he would have watched and would not have suffered his house to be broken through.

Again we see the importance of watching. If the man could save his house from being broken through what might we have saved all ready as a church had we been more watchful? "Watch ye and pray lest ye enter into temptation, the spirit truly is ready but the flesh is weak." (Mark 13:38). What a true saying, and applies to all ages, present as well as the past.

The Brethren people are truly a praying people, but in a large measure have forgotten to watch.

The Pharisees prayed much, watched little, and drifted away from God. We are thankful for men whom the "Bible Monitor" stands for. For men that are willing to stand upon the watch tower and cry against the enemy.

—Chief, Michigan.

Three-Year Bible Reading Course

Motto: **READ, THINK, ACT**

Bible Readings.

SEPTEMBER.

1 Sat.—The Word of God.
Psa. 119:89-104; 2 Tim.
3:16, 17.

2 Sun.—Acts 22:1-10; Phil.
pp. 3:7-14; Isa. 6:1-8.

Week-day Readings.

Christ's Mission.

1 To save from sin. Matt.
1:21; 9:13; Jno. 1:29; Acts
4:12; 13:38, 39; 1 Tim.
1:15; Rom. 5:6-19; 1 Jno.
3:5.

2. To give life. Jno. 3:14-
16; 5:24; 6:27-58; 10:10;
11:25; 17:2; 20:31.

3. To preach. Luke 4:16-19,
43; Matt. 4:17; Mark 1:38.

4. To do his Father's will.
Jno. 4:34; 6:38; 17:4; 19:30.

9 Sun.—Acts 12:12, 25; 13:1-
5; 15:36-40; 2 Tim. 4:11;
Psa. 32:1-7.

Week-day Readings.

Historic Psalms, 78, 105, 106.

16 Sun.—Luke 1:1-14; Acts
1:1; 16:9-15; Col. 4:14; 2
Tim. 4:11; Psa. 91:9-16.

Week-day Readings.

Historic Psalms, 135, 136.

23 Sun.—Acts 16:1-3; Philpp.
2:19-22; 2 Tim. 1:1-6; 3:
14, 15; Psa. 119:9-16.

Week-day Readings.

Acts 7:1-53; 1 Cor. 10:1-12.

30 Sun.—Heb. 11:1-12:2.

Bro. Cyrus Wallick,

Sec'y. 3-Y. B. R. C.,

Cerro Gordo, Ill.

The object of this course is to encourage the daily reading of the Bible and give a plan for the reading of the entire book in three years. (See Bible Monitor, October, 1922.) The second year, beginning October 1st, will include in the Old Testament Judges to Esther, in the New Testament Acts to Jude inclusive. This will be the first year for new members and the readings just completed will be for their third year.

I would like very much to have the names and addresses of all those completing the first year's reading September 30th; also, names and addresses of those wishing to be enrolled for the second year. There is no fee for enrollment.

The readings for this month, excepting Sunday readings, are optional and not required for the completion of the course. They are recommended however as topical readings for review.

THE TEACHING OF THE BIBLE ABOUT MAN.

Unlike every other book in the world the Bible **condemns** man and all his doings. The Bible never eulogizes his wisdom nor praises his achievements, instead, it declares that "every man at his best estate is altogether vanity". What

human mind ever invented such a declaration as that? Instead of teaching that man began at the bottom, and that he is now slowly but successfully climbing toward the top, it declares that he commenced at the top and through his own wickedness has fallen to the bottom. Instead of teaching that man is a wise, noble, god-like creature, it declares that he is foolish, corrupt, sinful, and vile. It represents him with a heart that is "deceitful above all things, and desperately wicked" (Jer. 17:9). It represents him with a "mind that is enmity against God" (Rom. 8:7). It represents him as being "without strength" (Rom. 5:6). It represents men, all men, as being by nature without capacity to receive the things of God (I Cor. 2:14). It represents them as "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart". (Eph. 4:18). It declares that "there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one" (Rom. 3:10-12).

Now we submit to the can-

did reader that such a description of fallen human nature was never invented by the human mind. We submit that such a humiliating picture of man—so utterly **unlike** that which every other book in the world contains—was never drawn by man. We submit that a delineation of human depravity, such as the Bible depicts, and which is so repellant to the proud heart of the creature, could have been furnished by none other than God Himself.

—Arthur W. Pink,
in "Divine Inspiration of the Bible."

E. K. Buechley writing from Waterloo, regarding their late series of meetings, says:

"I have seen gay, stylish, young ladies from the front rank, take off their hats, flowers, etc., and cast them down at their feet, come forward, and make application for baptism, and for admittance into the church. I have seen these ladies next day, seated together in the meeting house, filling whole benches, with their beautiful plain dresses, and neat, plain caps on their heads, I thought it was one of the most beautiful sights, I ever witnessed in all my life."

—From "The Brethren at Work",
July 16, 1877.

BIBLE MONITOR

"For the Faith Once for All Delivered to the Saints"

VOL. II.

October 1, 1923.

NO. 10.

THE BIBLE MONITOR.

The policy and aim of the "Monitor" will be, as heretofore, to uphold truth and righteousness, and to oppose error, wrong and evil, and to give to the world a restatement and an exemplification of "the faith once for all delivered to the saints" in an earnest effort at reform in our own beloved church, and to conserve and preserve all who desire to be loyal and faithful to our blessed Master.

The following reprint of the Declaration of Principles embodies the leading principles and tenets which this paper undertakes to maintain and uphold. Read it carefully and if found to be in harmony with your views of the Bible we hope to have your co-operation and your prayers for the success of our humble effort.

We are late in getting this issue out, due to unavoidable delay in arranging the material, caused by the amount of business waiting us on our return from the Denton Meeting. Hope your patience may not have been too sorely tried.

DECLARATION OF PRINCIPLES.

In order to preserve the unity of the faith and the identity of the church of the New Testament, the following statement is declared to embody the principles, practices and doctrines for which this paper stands.

Article I—The Deity.

Section 1—The Godhead is one, comprising the Father, the Son, and the Holy Spirit. Matt. 3:16, 17; 17:5; 28:19; 2 Cor. 13:14.

Section 2—The Father is (with the Son) the Creator and preserver of all things, who worketh all things after the counsel of His own will. Gen. 1:1; Mal. 2:10; Ps. 31:23; 97:10; Acts 2:23; 1 Cor. 12:6; Eph. 3:9; Phil. 2:12; Rom. 10:6; Jno. 1:3; Col. 1:16.

Section 3—The Son is the promised Messiah, Redeemer, and Savior of the world. Gen. 49:10; Isa. 9:6; 35:6; 41:14; Matt. 11:5; Jno. 1:29; Acts 20:28; Gal. 3:13; 4:4, 5; Rom. 3:24; 5:6, 8; Tit. 2:14; 1 Tim. 2:6, 6; 1 P. 1:18, 19.

Section 4—The Holy Spirit, through the word, is the conqueror of the world, and the comforter and sanctifier of

the children of God. Jno. 16:7-11; 14:26; 17:17-19; 2 Thess. 2:13; 1 P. 1:2, 22.

Section 5—The Son and the Spirit are divine; one, in essence, nature, attributes and purpose with the Father. Matt. 1:23; Jno. 1:1-3; 10:30; 17:21, 22; Acts 5:3, 4; 1 Cor. 2:11; Phil. 2:6, 7; Col. 2:10.

Section 6—The Godhead is three in relationship, office work, and name. Gen. 1:1; Matt. 3:16, 17; 17:5; 28:19; 2 Cor. 13:14; Mar. 9:6; Jno. 1:2, 10, 29; 5:21, 25; 10:27, 28; 14:26 16:26; Acts 2:1; 8:29; 10:19; 11:12; 1 Cor. 2:11; Col. 1:16; Heb. 1:5; 1 Jno. 1:7; 5:20.

Article II—Man by Nature.

Section 1—Man's disposition and nature are shaped by the law of heredity, and his own volition, in choosing the right or the wrong. Ex. 20:5; Prov. 23:7; Jer. 31:29, 30; Rom. 1:18-28; 2 Tim. 3:1-8; Gal. 5:19-21.

Section 2—Man is morally free to choose and to act as his volition directs. Gen. 2:16, 17; 3:6; Josh. 24:15; Matt. 11:28, 29; Lu. 10:42; Tit. 1:15, 16.

Section 3—Man fell from his primal state of purity and innocency by voluntary sin, and by that act his soul was doomed to eternal perdition but for Divine intervention. Gen. 2:16, 17; 3:6; Mar. 10:14;

Rom. 5:12; 1 Cor. 15:22.

Article III—Atonement.

Section 1—The meritorious righteousness of Christ, and His vicarious suffering and death are the only ground or source of redemption and pardon of sin. 1 Cor. 1:30; Rom. 5:18; 3:25; Acts 4:12; Lu. 19:10; 1 Tim. 1:15.

Section 2—The Atonement is free and unlimited and unconditional to all the unaccountable part of humanity, and free and unlimited, but conditional to all accountable persons. Heb. 2:9; Rom. 5:6, 8; Jno. 3:16; Heb. 11:6; 1 Jno. 1:7; Acts 16:31; Mar. 16:15, 16.

Section 3—By the Atonement, mankind was redeemed from the "Original" or "Adamic" sin and is now accountable for individual sin only. Jno. 1:29; Heb. 10:10; Rom. 5:1, 11; 5:18, 19; Gal. 3:13; Acts 3:19; Rom. 3:9-23.

Section 4—In his life, Christ fulfilled the code, or "hand-written ordinances" and in His death He "abolished" it, and confirmed and sealed by His own blood, the new covenant, embodied in the New Testament. Matt. 5:17; Lu. 22:37; 24:44; 2 Cor. 3:7; Col. 2:14; Heb. 7:12; 8:6, 7; 9:11, 12, 23-26; 10:9, 10; 12:14.

Article IV—Salvation.

Section 1—Salvation is of God's free grace, conditioned on obedience to His word, and

is twofold in its nature, viz: pardon of the sinner from his past sins, and the forgiveness of the sins of his people on proper contrition and their final admission to glory in Heaven. Rom. 3:24; 4:16; Gal. 1:15; Eph. 2:5; 2 Tim. 1:9; Mar. 1:15; Lu. 13:3; Acts 2:38; 3:19; Mar. 16:15, 16; 2 Cor. 7:10; Rom. 10:9; 1 Jno. 1:9; Jas. 5:16; Matt. 6:12-15.

Section 2—Salvation of accountable persons is conditional. That of the sinner, on obedience to the "law of pardon", faith, repentance, confession and baptism. That of the Christian in Heaven at last, on a consecrated life through loving obedience to the word of God. Mar. 16:15, 16; Acts 2:37, 38; 16:31; Matt. 10:32; Rom. 10:9; Matt. 5:1-48; Eph. 6:13-18; Matt. 4:4; Jno. 14:15-24; 1 Jno. 3:14 5:2, 3; 1 P. 1:22; Rev. 22:14.

Article V—The Law of Pardon.

Section 1—Faith, abstractly, is the assent of the mind to the supernatural origin of the Bible and to all the truth as therein revealed. Concretely, it is taking God at His word, and manifested by humble obedience thereto, prompted by the spirit of love. Heb. 11:1, 6; Jud. 1:3; Gal. 5:6; Jas. 2:20, 22.

Section 2—Repentance is a cessation from sin with con-

sciousness and sorrow that it is displeasing to God; and a turning from the love and practice of sin to the love of truth and practical righteousness. Isa. 1:16, 17; 55:7; 2 Cor. 7:10; Acts 14:15; Col. 3:2.

Section 3—Confession is the voluntary renunciation of sin and the avowal of truth and right, with faith in Christ, vitalized by works of loving obedience. Matt. 3:16; 10:32; Phil. 2:11; Jas. 5:16; 1:9; Rom. 10:10.

Section 4—Baptism in mode is immersion. In form it is triune, and consists in an immersion into the name of the Father, and of the Son, and of the Holy Spirit. Matt. 3:6, 11, 16; Mar. 1:5, 8; Acts 8:38, 39; Matt. 28:19.

Section 5 — Persons who have been baptized as in Section 4, may be received to membership without rebaptism. Matt. 3:15; Acts 10:35; 2 Cor. 13:5; Gal. 3:27.

Section 6—Kneeling or bowing is the scriptural posture in baptism. 2 Ki. 5:14; Ex. 14:15; Gen. 7:7; Rom. 6:5; Jno. 19:30.

Section 7 — Baptism should be followed by the laying on of hands and prayer for the one baptized. Acts 8:12-17; 19:5-7; Heb. 6:2.

Section 8—Baptism in purpose, along with faith and repentance and confession is for the remission of sin. Mar.

16:16; 1:4; Lu. 3:3; Acts 2:37, 38; 22:15, 16; 1 P. 3:20, 21; Jno. 3:5; Tit. 3:5; Heb. 10:22.

Section 9—The new birth is a change wrought in the soul of man by which the volition, the affection and the desires of the heart are changed from a love of things worldly and fleshly to a love of things spiritual and Heavenly, and is effected by the Holy Spirit through the instrumentality of the word of God. 1 Cor. 4:15; Jas. 1:18; 1 P. 1:23; Jno. 1:13; 3:5; 2 Cor. 5:17; Rom. 6:4.

Article VI—Church Rites.

Section 1—Feet washing is a New Testament rite to be observed among God's people until the return of the Master who instituted it and gave His own example of it. Ex. 30:19-21; Jno. 13:1-17; 1 Tim. 5:10; Matt. 28:20.

Section 2—The Lord's Supper as instituted by Christ in the night of betrayal is a full meal to be kept among His people, along with Feet washing and the Communion, until His return. Jno. 13:30; Lu. 22:20; Jno. 13:2-4; 1 Cor. 11:23-25.

Section 3—The communion as instituted by Christ, consists in partaking of the loaf and cup in a worthy manner, at the close of day, in connection with, but following Feet washing and the Lord's Supper. Matt. 26:26; Mar. 14:22,

23; 1 Cor. 10:16; 11:23.

Section 4—The Holy kiss is a divine rite to be kept and perpetuated in the church. Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26, 27; 1 P. 5:14.

Section 5—Veiling, or covering their heads by Christian women in times of worship is of divine appointment. A plain white cap covering the head meets the scripture requirement and in our practice of it should be confined to our church. 1 Cor. 11:1-16.

Section 6—Anointing the sick with oil and prayer for their recovery, is a command to God's people, and a gracious privilege to be enjoyed by them. Matt. 10:8; Acts 14:8-10; Lu. 10:9; Jas. 5:14.

Article VII—Christian Duties and Graces.

Section 1—The two great commands. Matt. 22:37, 39.

Section 2—The Golden Rule. Matt. 7:12.

Section 3—The law of trespass to be used in the adjustment of difficulties. Matt. 5:23; 18:15-18.

Section 4—The First Day of the week is the Christian Sabbath to be kept as a day of rest and worship. Matt. 28:1; Mar. 16:2; Lu. 24:1; Jno. 20:1; Acts 20:7; Rev. 1:10.

Section 5—Sanctification, righteousness, holiness, and perfection are cardinal doc-

trines and graces of the New Testament, and are attained and experienced by Christians to the extent and degree that they, in loving obedience, manifest the fruits thereof. Jno. 17:17; Heb. 10:10; 1 Jno. 3:7; Acts 10:35; Rom. 6:9; 1 Thess. 4:7; Heb. 12:14; 6:1; 1 P. 1:15; Matt. 5:48; Heb. 13:21.

Article VIII—Nonconformity.

Section 1—Affiliation with the civil government in accepting official position, in discharge of the duties of which, the nonresistant principles of the gospel are violated, is incompatible with Christianity. Matt. 5:11, 39; Rom. 12:17, 21; 1 Thess. 15:22; 1 P. 3:9.

Section 2—Participation in games, plays, performances and unions that are manifestly sinful, is contrary to the spirit of the gospel and of a pure heart. 1 Thess. 5:22; 3 Jno. 3; Jno. 3:19; 17:15; 1 P. 2:13, 14; Tit. 3:1; Rom. 13:1, 5.

Section 3—Learning the art of war and participation in carnal warfare is forbidden by the Scriptures. Eph. 6:10-18; 2 Cor. 10:4, 5; Matt. 26:52; Gal. 5:19-22.

Section 4—Affiliation with secret lodges is in violation of the Scriptures. Matt. 4:22; Jno. 18:20; 2 Cor. 10:4, 5; Matt. 26:52; Gal. 5:19-22.

Section 5—Conforming to the rules, and hurtful fashions of the world, such as the wear-

ing of hats by Christian women, and neckties, gold rings, buttons, bracelets and such like things, by either sex in the adornment of the body is contrary to Scripture and is a token of a proud heart within. Rom. 12:2; 1 P. 1:14; 3:3-5; 1 Jno. 2:15-17; Lu. 16:15; 2 Tim. 2:9.

Section 6—The use of narcotics or spirituous liquors as a beverage, the raising, manufacturing, buying and selling of them is in violation of scripture and evidences a want of conversion. Hab. 2:15; Eph. 5:18; 1 Cor. 6:10; Gal. 5:21, 22; 1 Cor. 3:17; Tit. 1:5.

Section 7—The use of instruments of music in the house of God and the worship therein, is in violation of scripture, and out of harmony with the scripture on the subjects of praise and worship. Eph. 5:18-20; Col. 3:16; 1 Chron. 23:5; 2 Chron. 29:27; Era. 3:10; Amos 6:5.

Section 8—Going to law except in suits of equity member with member, or member with outsider without consent of the church, is contrary to scripture and manifests a bad spirit. 1 Cor. 6:1-8; Matt. 18:15-18.

Section 9—For brethren to enter the legal profession and conduct a regular law business as now permitted by Annual Conference, is out of harmony with scripture, and con-

trary to what has been the mind of the church since its organization and should not be tolerated. 1 Cor. 6:6, 7; Matt. 5:38, 39; 6:24.

Section 10—Taking or subscribing to the civil oath in any form is forbidden in Scripture. Matt. 5:34-37; Jas. 5:12.

Section 11—Divorce and remarriage on the part of Christians, except for the cause of fornication, is forbidden in the Scriptures. Matt. 5:32; 19:9; Mar. 10:11; 1 Cor. 7:11.

Article IX—Government.

Section 1—The church is of divine origin, a theocratic democracy, and is necessary to the evangelizing, Christianizing, and saving of the world. Zech. 6:12, 13; Dan. 2:44; Lu. 6:12, 13; Mar. 3:15; Matt. 10:8; Acts 20:28; 1 Cor. 12:28; Eph. 4:11-13; 1 Tim. 3:8; Acts 1:26; 6:1-3.

Section 2—The supremacy of the church in questions of privilege and propriety is of divine right. Matt. 18:17; 2 Thess. 3:6; 1 Tim. 6:5.

Section 3—The duty of the church to properly support the ministry is recognized but a salaried ministry is without warrant from the Scripture and contrary to the custom of the church for over 200 years.

Section 4—Christian women may function, and should be encouraged to be helpful in many ways, but a female min-

istry in a sense of preaching, or a female official in the church, is without Scriptural authority.

Article X—General Principles.

Section 1—The Old and the New Testaments contain the only revelation of God's will to man, both being alike given either by verbal or by plenary inspiration. Jno. 5:39; 12:49; 14:24; Gal. 1:11, 12; 2 Tim. 3:16, 17.

Section 2—In the New Testament are to be found the principles of the Christian church, and the plan of salvation through the gospel of Christ. Mar. 1:1, 15; 16:15, 16; Acts 2:37, 38; Rom. 1:16; 1 Cor. 15:12; Jas. 1:21.

Section 3—Election is of the sovereign mercy of God in calling into His service those who of their own volition choose a life of righteousness. 1 P. 1:2; Col. 3:12; 1 Thess. 1:4; 2 P. 1:10.

Section 4—This life is the only period of probation, and those who reject the overtures of mercy in time, will be forever lost in eternity. Matt. 11:29; Jno. 5:29, 40; Matt. 23:37.

Section 5—The future state of the righteous will be eternal felicity in Heaven, while that of the wicked will be eternal retribution in the hell of fire. Eccl. 8:12, 13; Rev. 22:3-5; 1 Thess. 1:9; 2 Cor. 5:1; Jno.

14:1; Matt. 25:46; Ps. 9:17; Lu. 16:23; Matt. 10:28; Rev. 20:5.

Section 6—The millennium will be 1000 years of peaceful reign of Christ at the end of this age. 1 Thess. 4:13, 17; Rev. 20:4-6.

Section 7—The judgment will be a fixed set time when God will judge the world in righteousness. Jno. 5:22; Rom. 2:16; 2 Tim. 4:1; Heb. 9:27; 10:27; Jud. 6; Rev. 14:7.

2. The dead will be judged out of the things written in God's books and rewarded according to their works. Rev. 20:12, 13; Matt. 16:27; 2 Cor. 5:10.

3. At the final judgment the righteous and the wicked will be assigned to their proper abodes, each of which will be co-eternal with the other. Dan. 12:2; Jno. 5:24, 29; Matt. 19:29; 25:46; Jno. 3:15, 36; Rom. 2:7; 6:23; Gal. 6:8; 1 Jno. 5:11.

—B. E. K.

A CALLED MEETING.

A meeting assembled to consider the advancement of the cause of Christ as advocated by the "Bible Monitor" was opened at 9:30 a. m. Wednesday morning, Sept. 12, 1923, in the store room of Bro. J. H. Beer, Denton, Md.

An organization was effected which resulted as follows:

Moderator, B. E. Kesler;

Secretary, J. E. Whitacre; Reading clerk, J. E. Demuth.

After the organization had been effected, the 15th Chapter of St. John was read and we were led in prayer by Bro. D. F. Tepley.

The first matter of business was presented by Bro. Kesler, which resulted in an explanation concerning the beginning of the "Bible Monitor" and its financial standing at the present time.

The second item of business was a suggestion, to place more forcefully before the Laity the doctrine as advocated by the "Bible Monitor". It was thought that two things were necessary: 1. Money to support the "Bible Monitor". 2. Consecrated material for printing.

The following are the motions made, properly supported and adopted during the session of the meeting:

1. That the price of the "Monitor" should be increased from 75c to \$1.00 per year, and that it be printed twice a month.

2. That the "Monitor" should be continued one year without "ads".

3. That the size of the "Monitor" be left to the discretion of the Editor.

4. That the Policy and Aim of the "Monitor" should be clearly stated in the October

1st issue.

5. That Bro. Grant Mahan be elected Associate Editor.

6. That all those present who and in sympathy with the work of the "Monitor", and who will stand back of it, be enrolled.

9. That Sister Lulu M. Kesles be appointed for One Year as Business Manager of the "Monitor".

10. That all those who wish to support the work of the "Monitor" with their means, be given the opportunity to do so.

11. That a motto be placed on the first page of the "Monitor".

12. That Section Six under Article Six, Church Rites, be amended by adding the words to said section, "and in our practice of it, should be confined to the church."

This completed the business of the meeting and it was adjourned to meet again some time in the future.

J. E. WHITACRE,
Secretary.

THE MEETING AT DENTON, MD.

It was our privilege and pleasure to be present at the meeting called for September 12 to consider the work before those who wish to see the church retrace those of her steps which have caused her to

open her doors to so much of that which the Word forbids. A report of the meeting is printed elsewhere in this paper, and so it is my purpose to give only some of my own observations and impressions.

First of all, let me say that the spirit of the meeting was excellent, and we believe that the Holy Spirit was present.

In the second place, while a number of brethren expressed their regret for the departures from the faith of the fathers, not one of them did it with any bitterness. All testified to their love for the church, and their prayers are for her welfare. Their desire is, in some way, as God may direct, to reach and remove from the body those evils which are destroying it.

In the third place, it was most encouraging to note the number of young men, mostly ministers, who see these conditions just as clearly as we older ones do, or perhaps more clearly, for they have seen the workings of them as they have been in the schools and have seen things which did not exist when their fathers went to school. The hope of the church is in the young people. We fathers and grandfathers will soon pass over to the other shore. God grant that our children and our children's children may remain faithful to

his teaching in all things. Like the Beloved Apostle, we can rejoice greatly when we find "children walking in truth, even as we received commandment from the Father."

It is a wonder, it is God's blessing, that as many of them are faithful as we know are. When they went from home they were often surrounded by influences which were calculated to draw them away from what they had learned at home. But thanks be to the Father that he careth for them, and that their eyes are open to see the truth and their courage strong to meet and overcome the enemy who has crept in among us. And that enemy is the world and the things of the world. "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." The greatest work we have to do is to teach those with whom we come in contact, and especially our own children, the above truth, that "he that doeth the will of God abideth forever."

In his epistle John said, "I rejoice greatly that I have found certain of thy children walking in truth." He was writing to those who believed of the Lord Jesus, and to see their children walking in truth caused him to rejoice. If we cannot keep our children faith-

ful to the teaching of the Word, how can we expect to keep others, if we succeed in winning them? We do not realize as we should the importance of keeping the children faithful. And often it is because we do not stop to consider what it means to them, to us, and to the world to have them prove faithful. Just suppose the fathers in the church had succeeded in keeping their children in and faithful to the church. What would it mean to the world today? What would it mean to the church? What would our membership be? We find brethren's children almost everywhere in our country who are not members of the church. I am very far from saying that the fault is entirely with the parents that so many of them, so large a majority of them, are outside of the church; but some of the fault is ours, and we shall have to give an account some day. What excuse can we make that we have failed so largely in one of the most important things in life?

And so I say we have great reason to rejoice that we have young men who are ready to take a stand for the truth. Standing for the truth sometimes means losing things that are highly esteemed among men. It may mean to be sneered at, to be slighted, to be evil

BIBLE MONITOR

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the Act of March 3, 1879.

spoken of, to be deprived of positions to which they are entitled. And yet we believe that we have young men who are willing to take their stand and say with Paul, "None of these things move me." There is One who went through all this and more for our sakes, and even if we should be called upon to go through the valley of the shadow, we know that he will go with us. If we are spiritually minded we shall not fear what man may do unto us.

We are told that in the last days perilous times shall come; and it seems at times that we are approaching those days. That makes it all the more necessary that we have strong and faithful young men to carry on the work which Christ left for his followers to do. The evidence that we have these men is the one thing that caused me greatest rejoicing. We are to occupy till our Lord comes. Is it straining the text

if we say that this means that we are to fit others to do our work after we have gone hence? God's people in the olden time were commanded to teach their children the law when they sat down and when they rose up, and when they walked by the way. Is our law any less important, or ought we to be less diligent in teaching it to those who are to take our places?

It was good to meet a number whose great desire is to live as the Lord would have them live, and to teach the commandments which he and his apostles left to direct men in their course through this world. And it is good to know that none of these men, so far as we could judge, sought anything for himself: each one just wanted to be used in whatever the Lord would direct. The question of office or honor or gain did not enter in at all; but a number expressed themselves as willing to pay to help the work along. Self-seeking is one of the great evils met with in church and state.

What the result will be we do not know; that is as the Lord wills. But we trust that good may come to us as a body of believers. The aim is not strife, but peace and righteousness. And yet whenever and wherever we see evil raise its head, we must strike it; we

must stand fast; we must strive to promote those things which are in harmony with the teaching of the book, and strive just as earnestly to destroy those things which stand in opposition to it. If Paul had to wrestle against spiritual wickedness in high places, we may expect to have to do the same. If he was in peril because of false brethren, we can hardly hope to escape the same peril. The world hated Christ, and he said it would hate us; and the reason for this hatred is that we are not of the world. We cannot join hands with the world, for to do so is to deny him whom we profess to be our Master.

The greatest thing is to be true to our convictions, making sure that they are based upon the Rock Christ Jesus our Lord. Let others serve whom they will, "but as for me and my house, we will serve the Lord."

May much good come from the little meeting held at Denton, Md., Sept. 12. May the influences going out from it cause our brethren to take heed to their ways, and lead them to seek the old paths of truth and righteousness.

—Grant Mahan, Rehobeth, Md.

Fret not thyself because of evil-doers,

Neither be thou envious against them that work unrighteousness.

—Psalm 37:1.

FALSE BRETHREN.

L. I. Moss.

Paul fell among false Brethren, he was beaten with stripes, he was put in prison, he was shipwrecked and was in perils among false Brethren. 2 Cor. 11:26.

Do we have false Brethren in the church today? Yes, look at 2 Peter 2:1-4. The apostle says: "There were false teachers among the people and they shall be also among you."

Notice they bring destruction.

What does false represent? It is the opposite of truth. It is in opposition to the true. We see there were false and true brethren. The false opposed the true. So today the false are working with all might and power against the true.

They represent themselves as apostles of Christ. See 2 Cor. 11:13-15. Yet they are ministers of Satan.

How careful we should be, we may be diseased. 1 John 4:1 says: Prove the spirits, see if they be of God. Why so careful? Because many false prophets are gone out into the world. God is pleased with us when we reject these false representatives of Christ. Rev. 2:2.

Oh the many of our fellow-men who are being led astray by false apostles today.

How do we know them? Prove them by God's word. Listen, it matters not who it be comes to us if his message is from God's word and agrees with his word we may feel safe. But when men teach Baptism, salutation, feet washing, Lord's supper, nonconformity and many other things are non-essential, saying we need not observe today—yes, we have come to the time when people teach and do as they please whether it is in accord with God's will or not and call themselves apostles or brethren.

Yes, this is true in a large measure in the Church of the Brethren today. Jesus says in Matt. 24:4-5: "Take heed no man lead you astray, for many come in my name and lead many astray." Also verse 13 says, "The ones who endure to the end shall be saved."

My dear readers, listen to Jesus in Mark 13:21-23: "And if they say to you, here is Christ, or, lo there is Christ, don't believe it." Christ would say to the world, if Christianity says here is Christ and shows great signs and wonders don't believe them for they are false apostles gone on to deceive the very elect. Is it any wonder the world today is standing aloof from the so-called religion's of the day. False brethren come in to spy

out our liberty and hinder those who are true to Christ. Gal. 2:4: Yes, there are those who would like to stop some of us from preaching the word of God in its purity. Yes Paul says in 2 Tim. 3:1-5: "In the last days grievous times shall come: Men shall be lovers of self, lovers of money and everything but what is good." Yes, they will not endure sound doctrine.

A warning from Christ, Matt. 7:15-16: "Beware of false prophets, by their fruits ye shall know them." Luke 6:26: "Woe unto you when all men speak well of you, for in the same manner did their fathers to the false prophets." Also look at 2 John 9:11. Our observing the teachings of Christ measures our relation to God and is dangerous to listen or sanction the teaching of anyone coming to us with anything short of the teaching of Christ.

—Wey. O.

LOVERS OF PLEASURE, MORE THAN LOVERS OF GOD.

I Tim. 3:4.

By Leander Smith

Life at best, is essentially a serious proposition. "For we must all appear before the judgment seat of Christ; that every one may receive the

things done in his body, according to that he hath done, whether it be good or bad." II Cor. 5:10. In spite of this fact, there seems to be an ever-growing disposition to treat life lightly. With many, life appears to be but a joke, and should be spent at a "Vanity Fair." It is true, as claimed that pleasure should have a place in every life, but certainly not the chief place, that it now occupies in many lives. We are rapidly becoming a pleasure seeking people. Instead of making a pleasure of business, we are making a business of pleasure.

Much of the wealth and genius of our nation is now spent in devising some new form of pleasure. Unfortunately, practically all the pleasures that have been originated in the last two decades, have have been built upon a sexual basis. As a natural result, there have been more departures from the path of virtue in the past ten years, than in the previous fifty. Sad to say that the very foundations of our social fabric are seriously threatened.

The weightier matters, that make for material and spiritual prosperity are ignored, or despised and sinful pleasures absorb the time and talents of millions of our people. And just here, it may be safely said, that no nation can long sur-

vive, which places the chief emphasis on having a "good time."

It is true that every sinful pleasure carries with it its own punishment. The pathway of time is strewn with the wreckage of pleasure-seeking nation. In the history of all time, no nation has perished from work or poverty. Pleasure and luxury, tell the story of every buried civilization. The fact that our own proud nation is traveling the road, long which many others have been lured to ruin, is too evident to require proof. Signs of decadence and disintegration, are already all too obvious in our own civilization.

It is worthy of thought, that no one can derive pleasure by indulgence in vain and sinful amusements. Like the apples of Sodom, sinful pleasures turn to ashes on the lips. While there is joy in the memory of a good deed, or an hour worthily spent, no man can revel in the recollection of a debauch. Like Banquo's Ghost, they come to haunt and harrass, and not to cheer and comfort.

As a people, we are sick unto death, yet there is an unfailing remedy. Let us return unto Him who will have mercy upon us, and unto our God, who will abundantly pardon. Let us re-enthroned our lost ideals, and seriously address

ourselves, to the real and worthy tasks of life.

"Pleasures are like poppies spread,

Touch the flower, the bloom is dead,

Or, like the snowflake on the river,

A moment white, then melts forever."

—1307 West Fillmore St.,
Phoenix, Arizona.

WHICH WAY WILL WE GO?

Grant Mahan.

The following was written nearly twenty years ago, at a time when the writer was in the Messenger office and knew more of general conditions in the church than he knows at the present time. The article, written as an editorial, was laid aside. The other day I came across it, and reading it over made me wonder that what was foreseen then should come to pass as it has. If conditions at that time could impress one as they did, what must present conditions do for one who wishes to see the church preserve her identity and usefulness? We wish to appeal to our faithful members and urge them to take a firmer stand than ever before for the principles of the church and of the New Testament, for in the main they are one and the same thing. We do not need

the world, we do not want the world, we must not have the world in the church. It is late to urge a return to the pure and undefiled Word, but such a return is as necessary as it ever was, and only such a return gives us any assurance of salvation. But to the article:

From various fields, new ones in particular, our correspondents write saying that the people are dissatisfied with the popular churches, and that therefore there is a good opening for us. No doubt this is true, and we should not be slow to enter the fields and give the people the simple Gospel. That is all they need, all any sincere soul wants. But a question comes to the mind of the one who knows the conditions in our own church, especially in some localities. The question is this: How long would we be able to satisfy them? There is a constant effort to imitate the world and the so-called popular churches. It would seem that some of our number are tired of the very thing it is said people want and cannot get in other churches. Do they want it because it is new to them, or are we trying to get rid of it because it is old to us? Or is there in man something which cannot be satisfied by the world or anything that partakes too much of the world?

If the last supposition be true—and we believe it is—then the world needs a peculiar people, one different from itself, zealous only of good works. It seems that God has had such a people ever since the call of Abraham. Sometimes there were very few of them, but when the test came some were always found. We profess to believe that we are God's people in a special sense, in that we try to take all of his Word as the man-of-our-counsel. There is no reason why we should think otherwise. He has been with our fathers and us, and has blessed us wonderfully. We are the sheep of his pasture and have been richly fed. And why has he dealt with us thus? Is it not because at baptism we promised to forsake the world and its sinful ways, and then tried to do so? Could we have been the same to him or to the world if we had followed the commands less diligently?

For some years there has been a strong tendency in a few congregations to get away from the simplicity and unworldliness which has so long characterized us as a people. They do not want to seem different from the world in appearance. Of course the outward appearance amounts to nothing if the inner life is not

right. Both must be right before one can be accepted of the Lord. But the desire to be like the world is not limited to the clothing one wears. We want to be and act like the world in its business and pleasures—even like those who do not obey the whole truth in some of their worship. And this not because it is right or is better than the way to which we have been accustomed, but because we want to seem as much like other people as possible when they come to worship with us. We would do better to hold fast to that which has been tried and which we know is good. This is not saying that we should seek to emphasize our differences whenever there is opportunity—far from it—but that we should be just ourselves at all times. We profess nothing of which we should be ashamed, no matter who is in the congregation, and our form of worship is certainly entirely in harmony with the precept and example of Christ and the apostles.

Still there is the desire to change, and the change in many cases is a step in the wrong direction. We have a place to fill, a work to do, in the world. We were put here to fulfill a purpose, and it is for us to decide whether we shall fulfill our mission or whether we shall leave the old

path to be trod by someone else. My belief is that we make a mistake when we forsake the old for the new simply because it is new. The true child of God does not care to be like the world. The world has been crucified to him, and he knows that the friendship of the world is enmity against God. Let us not make the mistake of becoming more like the world. We lose power when we do so, we lose favor with God. The world needs what we have to give, and we shall be held responsible if we fail to give it. Now is the time for us to decide where we are going to stand, which way we are going in the future. Some of us believe that a start has been made in the wrong direction, but we hope to see these steps retraced before it is too late. Will that hope be in vain? Only the Lord knows.

—Rehobeth, Md.

Your friends will get samples if you give us names and addresses. In sending lists of subscribers please state if renewals, or new subscribers. Write plainly.

The price of the "Monitor" is increased to \$1.00, but comes biweekly. Those who have sent renewals or subscriptions at 75c will get the paper 9 months.

SCIENTISTS LOOSING THEIR FAITH IN GOD.

(Copied from Philadelphia
Bulletin, Dec. 28, 1916.)

J. H. Beer

Dr. James H. Leuba, professor of Psychology at Bryn Mawr, and author of "Psychological Study of Religion," after collecting statistics on the subject, addressed questions to 500 men of high intellectual standing. The names of these scientists were selected from the 5,500 listed in "American Men of Science," and from the membership lists of the "American Historical Association, the American Psychological Association, the American Sociological Society, in American men of science. Some of these men are ranked as "greater men" of science, while some are "lesser men". Of the total, about sixty per cent are college and university professors, twelve per cent are scientists in government employ, and eleven per cent are in industrial research work. Dr. Leuba found that the "greater men" of science numbered more unbelievers than "lesser men." Only 31.6 per cent of these especially distinguished scientists expressed a belief in God, while 48.2 per cent of the "lesser men" were believers in a God who answers prayer. Only 29.4

per cent of the men of highest reputation as scientists believe in the Immortality of the soul, while 59.3 per cent of the less distinguished men hold that belief.

Classifying them by the field of research in which they are engaged, Dr. Leuba found that the biologists produce a much smaller number of believers in God and Immortality than the physicist. The figures are as follows for the believers in God, physicists, 43.9 per cent; biologists, 30.5 per cent, and for believers in Immortality, 50.7 per cent against 37 per cent.

Here too, the smaller per cent of believers is found among the great biologists, they count only 16.9 per cent of believers in a personal God, and 25.4 per cent of believers in Immortality. As many as 53.3 per cent of greater biologists express disbelief in God, and 31.7 per cent in Immortality. Biology signifies the science of life. Physical science signifies pertaining to nature or nature's production distinct from spiritual. Psychological 1st pertaining to a treatise on the soul, or the science of man's spiritual nature.

Professor Leuba also made a study of the beliefs of students in the colleges which he sums up as follows: The students' statistics show that

young people enter college possessed of the belief still accepted more or less perfunctorily in the average home, and as their mental powers mature and as their horizon widens a large percentage of them abandon the conditional christian beliefs. It seems probable that on leaving college from 40 to 50 per cent of the students with whom we are concerned deny or doubt the fundamental dogmas of the Christian religion.

These statistics present a condition that is alarming indeed. If 40 to 50 per cent of the students who enter these colleges and universities are led to disbelieve in God, and his statements regarding man's creation and his destiny and these same students are to become the leaders of our colleges our national institutions and our churches. It can only result in a greater increase of disbelief in the Living God. May God deliver us from such a leadership. A recent educator said where science conflicts with the Scripture the word must give way for science is certain. Col. 2:3, 8 tells us that in God the Father and of Christ are hid all the treasures of wisdom and knowledge, and warns us lest any man should spoil you thru philosophy and vain deceit, after the traditions of men, after the rudiments of

the world and not after Christ. I would rather trust my salvation to the Son of God, than to follow the teachings of some man who doesn't know whether his ancestors were the monkey or baboon.

When Paul came to Athens he came to a university city noted for their institutions of learning, and yet they were in ignorance of the worship of the true God. The atmosphere of the cultured mind of Paul's day was distinctly pagan of which the Greeks were so proud. Among those were the Epicurians and Stoicks who encountered Paul and said, "what will this babler say?" The Apostles said the "Greeks seek after wisdom," and yet they knew not the true God and Jesus Christ who is the author of salvation by and thru his atoneing sacrifice. The modern non-redemptive religion which is attacking Christianity is known by various names, today it is known as "modernism" and "liberalism," which denies the creative power of God and the supernatural birth of Jesus Christ, and his divine power. The rival of Christianity is naturalistic liberalism, which is becoming so prevalent in many religious bodies who scoff at and ridicule many of the teachings of Christ. If you will examine the religious publications of

the present age, and listen to the sermons of the modern preachers, you will find the spiritual self culture and personal human goodness to be their all sufficiency for salvation. Modernism would substitute for the new birth, the social gospel, entertaining the idea that it makes no difference what you believe so long as you do what you think is right. Your salvation does not depend upon what you think, unless your thoughts are in harmony with God's word. 2 Kings 5:11: Na-a-man said "behold I thought." But he thought wrong. Did his wrong thinking change God's plan? Not at all. Na-a-man had to change his mind as the man of God directed or remain a leper forever. Rom. 12:1-3, Paul beseeches the brethren to present their bodies a living sacrifice which is their reasonable service, and to be not conformed to the world but to be transformed by the renewing of their minds. They had thought wrong, they entertained wrong views, hence Paul asked them to change or renew their mind. They had too high an estimation of themselves. He asked them to soberly think of the need of sacrificing their bodies as a living sacrifice to Christ and then to live separate from the world so they might prove what is the acceptable and per-

fect will of God. O, my Brothers and Sisters, here is a part of God's perfect will, are you doing his will? Pride and self esteem has kept many people from living as God would have them live in the world. "Wherefore come out from among them and be ye separate, saith the Lord and I will receive you." 2 Cor. 6:14-18.

—Denton, Md.

Renewals, and new subscriptions up to Dec. 31st, can start

with this issue if so desired. Subscriptions start quarterly, Oct. 1st, Jan. 1st, Apr. 1st, and July 1st. The X at the top of front page indicates your time has expired.

N. B.—An "X" on the front page indicates your subscription has expired. The "Monitor" will follow the Postal Laws and Regulations and discontinue the paper when time expires.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

Daily Readings.

OCTOBER.

1. Mon.—Acts 1.
2. Tue.—Acts 2.
3. Wed.—Acts 3.
4. Thu.—Acts 4.
5. Fri.—Acts 5.
6. Sat.—Acts 6.
7. Sun.—Gen. 12:1-4; 18:17, 18; 22:15-18; Psal. 47.
8. Mon.—Acts 7:1-29.
9. Tue.—Acts 7:30-8:3.
10. Wed.—Acts 8:4-40.
11. Thu.—Acts 9:1-31.
12. Fri.—Acts 9:32-10:18.
13. Sat.—Acts 10:19-48.
14. Sun.—Ex. 19:1-6; Isa. 43:9-11; 45:20-22; Psal. 100.
15. Mon.—Acts 11.
16. Tue.—Acts 12.
17. Wed.—Jas. 1.

18. Thu.—Jas. 2.
19. Fri.—Jas. 3, 4.
20. Sat.—Jas. 5.
21. Sun.—Josh. 1:1-4; Isa. 2:2-4; 19:23-25; Ezek. 5:5; Psal. 48:9-14.
22. Mon.—Acts 13:1-43.
23. Tue.—Acts 13:44-14:28.
24. Wed.—15:1-16:5.
25. Thu.—Acts 16:6-40.
26. Fri.—Acts 17:1-21.
27. Sat.—Acts 17:22-18:17.
28. Sun.—Isa. 60:1-3; Jonah 4:10, 11; Mic. 4:1-3; Zeph. 3:9; Isa. 42:1-9.
29. Mon.—I Thes. 1, 2.
30. Tue.—I Thes. 3, 4.
31. Wed.—I Thes. 5.

This month we begin the second year of the Three-Year

Bible Reading Course, the first year for new members. We would like to keep a record of those taking the course.

The book of Acts and epistles following will be read in chronological order as nearly as possible; that is, when we come to a point in Acts where an epistle belongs we will turn to that epistle and read it. This, it is believed will give additional interest and value to the readings.

About February 18 we will come back to the Old Testament, beginning with Judges, and read parallel with the Sunday School lessons in Old Testament History. This will require for a part of the time the reading of about three chapters a day.

And now let us pray the Author of this Blessed Book, the Holy Bible, to send his Holy Spirit to enlighten our minds that we may rightly understand it, that we may see therein more and more of its beauty and richness. And let us read for profit, for edification, that we may apply its precepts in our daily lives.

"O may these heav'nly pages be
My ever dear delight;
And still new beauties may I see,
And still increasing light!"

The following extracts are from "Training the Sunday-School Teacher," Part I, The

Bible, by Bro. E. B. Hoff.

"**The Acts** is a historical record of Christian life in the early church, just as the Gospels are the record of the life of Christ. . . . The first chapter of Acts reaches back over the last chapter of Luke far enough to make an easy transition from one to the other.

"The first eleven verses of chapter 1 are a vital part of the ministry of Christ. Verses 12-26 are introductory to the coming of the Holy Spirit, which is the all-important event of this book, just as the coming of Christ was the all-important event of the Gospels.

"**The book of James**, like the Hebrews, was written to Jewish Christians. The author is generally supposed to be the elder of the church at Jerusalem. (Acts 15:13; 21:18), the brother of Jesus. The message is a series of exhortations on several important phases of Christian character and service.

"**First Thessalonians** is probably the first New Testament book to have been written. . . . It is practically certain that these books (First and Second Thessalonians) were both written on Paul's first visit to Corinth, recorded in Acts 18:1-18."

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OUR BUDGET

There has been considerable complaint that the members of the church are not giving the money to the various boards that has been demanded of them. This would seem to indicate that there is something wrong somewhere, with the members who do not give, with the boards who settle the amount, or with the amount and the purposes for which it is used.

Not long ago we had a letter from a brother who said the budget seemed to be a good thing for some boards which otherwise would not get support from the church. Not a few members of the church think that some of the boards are unnecessary or even harmful. It does seem that we are topheavy with boards; and yet each year there is an effort to add to the number. Just recently we had a letter from another brother in which he said: "I see that our recent Annual Meeting . . . has created an ecclesiastical body to be known as 'The Council of Promotion,' which is nothing short of a 'college of bishops,' or 'cardinals,' with the chairman a 'little pope.' May God have mercy on our poor,

disobedient church!"

But the above brethren love the church for what she has stood during the past, and it grieves them, as well as a great many others, to see her lose her first love and become so largely of the world. What is to be done about it? What can the membership do about it? They seem to have no say in the matter. A few get together and decide what is to be done, and then the church is asked to foot the bill.

We believe that one of the main reasons for the falling off in gifts to the work of the church is due, in part at least, to a loss of faith in the way in which the money is used. Our boards do not seem to be helping the conditions that should be helped. As was said some time ago, we have had a dress committee for years, and yet we have been going worldly more rapidly since we had the committee than we did before. This being the case, why should any loyal member be expected to give to support that committee? If a committee helps, or at any rate does not hinder the progress of the church toward what we have always held is an evil, what is the use of such a committee?

We have so many of these boards, and yet we do not know of one of them that is fulfilling its mission; not one that is helping the church to remain true to her profession of faith. If there is one of them that really believes in the church as the fathers did, we hope to be set right, and shall be pleased to know which board it is.

But to come back to the budget. The schools get a fairly large slice of the money sent in. So that no matter how much one disbelieves in them a part of his money sent to the boards must go to the support of the school. Some persons think it would be better to have the money used as the donors want it used. We used to hear much about having committees and then trusting the committees. That is all right with reasonable limits; but it is to be supposed that the man who makes a donation has done some thinking about it, and that he asked the Lord to direct him in the way he gave the money. The Holy Spirit does not work through just a few persons, but through each one who wishes to be directed by him, provided, of course, that the one seeking his guidance is an obedient child of God.

Other exceptions might be taken, but these perhaps are

enough to start a little more serious thinking on the part of the boards, and also on the part of those who give. No doubt thinking is done, but does each party think himself into the position of the other party to the transaction? When confidence is once shaken or lost, it is very hard to regain it; for if deception was practiced once, what is to hinder it being practiced again? And it is just the same if the people though they were deceived as if they really had been deceived.

We would not have our people give less, but rather more, to the Lord's work. And yet they must see to it to the best of their ability that the money they give is used to make the church more like Christ, and not more like the world. There is so much need of money in the world; so many are still walking in spiritual darkness. The church possesses enough money to do her work, and we believe that when conditions change the money will be forthcoming. But in the meantime, if the membership does not like the way some things are done, it would be wise to change them. The church has the money; there must be a reason why it is withheld. It seems to us that it would be well to find out the reason. Money is being given

privately that formerly was not. Why?

Again we must say that there is something wrong somewhere. If men will lay aside their own opinions and seek only the will of the Lord, we believe that the way out will be found. May the Spirit guide us in our thinking, in our speaking, in our living, and in our giving.

THE MINISTERIAL PROBLEM.

If there is one subject of more importance than another in our church life and polity than another, that subject is the present status of our ministry. Some twelve or fifteen years ago the idea seems to have been conceived that we must raise the standard of our ministry from the educational standpoint. Along with this conception went the idea of a hireling ministry.

Our schools were supposed to turn out a product from which material could be selected that would meet our needs intellectually.

Next a market must be had for this product. Many wealthy churches were already looking for talent in the ministry and were ready to purchase stockmen who were supposed to have obtained a Christian education and, been trained for leadership: Hence the intro-

duction of the salaried ministry into the Church of the Brethren.

The Result.

The situation as it now stands as a result of this conceived idea is about as follows: something like one-third of our churches—the wealthier ones—have hirelings to preach for them. In many of these churches are men of ability who would be doing good service in the ministry but for the fact the church has secured a hireling to do the preaching. These men were called to the ministry, advanced, and some ordained to the eldership under the direction of the Holy Spirit, and given the oversight of churches by the same Spirit, thru the churches, but now, all of a sudden, they have been superseded by a hireling, and given to understand their services are no longer acceptable. Just how to harmonize this with the Spirit “with whom is no variableness neither shadow of turning” is one of the impossibles.

Making reasonable allowance for superannuated or otherwise incapacitated, perhaps one half of our ministers capable of doing effective service is still on the “free” list, that is, what preaching they do is done free, or without financial consideration. Many of these, however, are located in church-

es under hired pastors and are doing practically nothing in the ministry, and the good they had been doing and might still be doing, but for the introduction of the salaried ministry, is lost to the church and the world.

So that today, we have perhaps, two times as many idle ministers as we have churches. Of this number, perhaps one-third are student ministers, that is, men elected to the ministry who are in school to continue their studies or finish their education. This latter class is the part of our ministry around which much interest centers, and which has engaged the attention and deliberation of late Conferences.

How to take care of and to conserve this part of our ministry is the problem the church is called upon to solve.

To do this, Conference has set aside or placed in the "budget," \$8,000 to be used in part to "encourage" these young ministers. The plan being to have select men to visit these young men and if possible assure them a job on leaving school.

For the Board to spend money running over the country to the various schools and universities wherever these young men may elect to enroll themselves is not likely to appeal very favorably to the

folks who are expected to raise the means. If it could be known what kind of teaching they receive, or whether they will be true to the church on leaving school, it would be different. Most of these ministers have gone thru our own schools and if they were properly taught in our schools, few will drift away on leaving other schools, hence little need for select men to have the special duty to visit and "encourage" them. A boy reared in a Brethren home, carried thru a Brethren college, if properly taught, is not likely to depart from the faith; and such as would, are not likely to be saved to the church by this select man's visits.

If the church could have a say in what schools and universities these men enroll and know what kind of young men they are, it would change the situation, but to spend money visiting just any young minister whether he is loyal to the church or not doesn't seem quite the proper thing to do. Besides as the church has no say as to what school or university these young ministers shall attend, just so the church nor these "visiting" brethren can have no say as to the kind of teaching they receive. Furthermore, it may be a question with some as to what benefit a university education will be

to these young ministers; or whether the church needs to spend money to follow up these ministers to "encourage" them?

Meanwhile the plan seems to be for those ministers who are giving their time and services free expected to continue to do so until these young ministers finish their education, then if still living, they will be expected to step down and out to make room for these young ministers to get a job and then help to pay them besides! The wealthy churches will have hireling pastors and the poor, not being able to hire, will not "have the gospel preached to them." Then, too, who knows if these ministers will stay with the church or not, when out of school, or whether, not being able to land a job with pay commensurate, in their estimation, with their superior attainments, they will seek or accept a pulpit in other churches where the pasturage is better?

The Remedy.

For this condition of things, the remedy is not to follow these young ministers up and "encourage" them but to change our methods.

These young men have been elected to the ministry with the prospect, if not assurance, that they will land a job by and by at a respectable wage—

will be hired to preach. The mistake is in premature election. Suppose, instead of electing these boys and then following them up by visiting and "encouraging" them wherever they may be, we defer the election until they have finished school, and if they are then found faithful and loyal to the church call them to the ministry?

A boy that has to be followed up and "encouraged" and "exhorted to continue in the faith" thru school would not be safe to place over a church on quitting school. The schools are a fine place, however, to "try" them, and "prove" them and if on leaving school they are found faithful and trustworthy, it would be well to entrust them with the ministry, otherwise it is precarious to say the least.

When the Apostolic church was in need of servants, it was not a question of schooling, but of men "full of the Holy Ghost and wisdom and of good report."

This test applied to the selection of ministers is still safe.

This way of electing men to the ministry and then running them thru colleges and universities after the manner indicated, savors very much of "heaping (amassing) to ourselves teachers after our own lust, (desires), having itching

ears."

This method can but lead to a commercializing of the ministry and to competitive bargaining in the selection of pastors.

Furthermore, it will mean the death of many rural churches that are weak financially and not able to pay the price.

And many churches are not calling men to the ministry because they have no college boys, which means disintegration or paying the price, able or not, to secure a college-bred pastor.

We are making a big problem of the ministry, but the solution is easy when we take the Bible way for it—call men because of spiritual fitness rather than for educational attainments.

NOTHING AGAINST THE TRUTH.

Near the close of his Second Epistle to the Corinthians the Apostle Paul says, "We can do nothing against the truth, but for the truth." He was so full of love for the truth that it was impossible for him to do anything against it. And this love for the truth was one of the things which made Paul the man he was. When he believed a thing was right, and that it was his duty to do that

thing, nothing stood in his way. He showed this in his zeal for the Jewish religion before his conversion and in his zeal for Christ after his conversion. He did not count his life dear unto himself when it seemed necessary to risk it in order to do the work for which the Lord had chosen him. We cannot imagine a man like him ever compromising with error in order to gain friends or money or reputation or honor or influence. None of these things moved him. His way had been marked out for him, and he followed that way until the death of a martyr claimed him.

We sometimes wonder why there are not more men like him. There ought to be; they are needed just as much now as they were nineteen centuries ago. But the men of the "one thing" in these days do not choose the thing that Paul did, and are not willing to pay the price that he paid. Most men seek the easy road. If they see persecution ahead of them they change to some other road; but Paul when told by one of God's prophets that bonds awaited him if he went on his way to Jerusalem, said that he was ready not only to be bound at Jerusalem, but also to die for the Lord. He was so filled by the Spirit of Truth, every particle of his

being was so permeated by this Spirit, that he could do nothing against the truth, but for the truth.

Once in a while we find a man who chooses to give his life in obscure places, where the labor is hard and the reward small, but men of this kind are rare. Yet they should be just as ready as the apostle was to suffer for their Lord who has done and is willing to do just as much for them as he did for this old soldier of the cross so many centuries ago. Just as Christ and the Apostle John saw the danger coming from the world, so did Paul when he said, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Paul was a learned man, but he did not let his learning puff him up or get between him and his Lord. He had one thing to do, and he did it with his might until the summons came for him to lay down his armor and go up higher, to fill the place reserved for him at God's right hand.

He did not seek places where he would be kept at ease, where parties would be given in his honor. He was not even willing that others should work for him and leave him free. This he shows when he

says, "Neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you." He had the power to do differently; he knew that it was no more than right that when he labored for others they should labor for him; but he also knew that the way he took was the one which would win most souls for Christ. And to win souls to Christ was the great object of his life. We have seen many ministers who sought their own ease and comfort and display so persistently that the winning of souls to Christ seemed to be of secondary consideration. These are not following in the steps of the Master or winning many souls to him.

Paul saw that bonds and affliction awaited him in every city, and yet he said, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." And he wanted those who took up the work after him to be brave, not to fear the trials that would be sure to come to them if they were faithful. This desire is what led him to write to Timothy,

"Thou therefore endure hardness, as a good soldier of Jesus Christ." If men are to do anything for God they must be able to endure hardness whenever it is necessary. The man who is trained for a life of ease does not fill the bill, and in time of severe trial will likely make shipwreck of his own life and of those of others who have been his followers rather than followers of Christ. A ship is built to withstand the roughest weather that comes upon the ocean; a fair weather ship would be a source of danger to all who took passage in it. And just so it is with the Christian; unless his character is built so that it will withstand all the temptations of the devil he will make shipwreck. The great need is men who are strong enough to stand above the petty things of life.

We know men today who would think it a very great hardship if they were called to endure a tithe of the hardships their fathers did in order to preach the Word. They say that conditions have changed, and that such trial are not longer necessary. There are other men who say that some of the commands of Jesus and his apostles are no longer necessary. But they are wrong in both instances, as they would soon learn if they would take Jesus at his word

and do with their might the things which he has commanded, and would take him for their example while doing them. We believe that if all God's ministers would do thus there would be the greatest revival throughout the world that has been seen in many hundreds of years. And to do this would be to "do nothing against the truth, but for the truth."

We need to work and watch and pray, for in such an hour as we think not our Lord will come. Blessed shall we be if he find us so doing; but woe unto us if we are not doing his work when called to give our account. We know that the present time is ours, that in it we can choose and do what we will; but tomorrow may never be ours. We have no time to lose if we would be prepared to render our account with joy and not with fear. God keep us to be strong for truth and the right, no matter what powers may stand arrayed against us. Only so shall we enter in through the gates into the city.

If your paper doesn't reach you on time, wait a reasonable time before writing us. We hope to be so situated soon that we can give the "Monitor" more of our time, and render better service.

WAS CHRIST THE DIVINE SON OF GOD?

By Chas. M. Yearout.

What think ye of Christ? Whose Son is He? Matt. 22:42.

The above question has been reiterated down the ages, and has been answered by various people in various ways. The humble believer in Christ answers: "He is the Son of the eternal God." The skeptic answers: "He was simply a man like all other men." The doubter answers: "I don't know, this is a hard question to decide." Many eminent modern preachers and scholars declare, "He was a man, a good man, but only a man." Robert Ingersoll, the noted skeptic of modern times also says: "Christ was a good man, a perfect man." If Christ was a good man, then He was the Divine Son of God. Otherwise He was a vile impostor; for He claimed to be the Son of God, and that he came forth from the Father.

There are about one hundred and twenty definite predictions relating to the first advent of the blessed Christ into this world found in the Old Testament, and about one hundred and fifty passages in the New Testament, confirming these predictions, by narrating their literal fulfillment. How could some seventeen different writers of the Old Tes-

tament at different times and places, give one hundred and twenty predictions concerning the advent of our Lord, covering everything as to the time, the place, and the conditions of His birth, the character of His life, His mission, His arrest, trial, suffering and death, save by the inspiration of the all wise God? These various predictions by various writers covers a period of thousands of years.

And how could the various writers of the New Testament, minutely describe the fulfilling of these one hundred and twenty predictions, save by the guidance and inspiration of the Holy Spirit, and their actual fulfillment? The virgin birth of Christ is denied by many noted preachers, and doubted by many others, thus placing the God given plan of human salvation and redemption in the balance of doubt and skepticism.

Christ In Prophecy.

Let us notice a few of the many references concerning Christ and His mission into this world. "The seed of the woman (not of man) shall bruise the Serpent's head." Gen. 3:15. This seed was Christ, in whom all the kindreds of the earth should be blessed. See Gal. 3:16, 19.

The Sceptae shall not de-

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GOD KNOWETH BEST.

"He took them from me, one by one,
The things I set my heart upon.
They looked so harmless fair and
blest,

Would they have hurt me? God knows
best.

He loves me so, He would not wrest
Them from me, if it was not best.

I will not say I did not weep
As does a child that wants to sleep.
The pleasant things in hurtful play
His wiser parent takes away,
But in this comfort I will rest
He who hath taken knoweth best."

—Author Unknown.

(Selected by Elizabeth Hoover,
Avard, Okla.)

We regret the mistake by which the last clause of Sec. 5, Art 6, under Church Rites in the Declaration of Principles which reads as follows: "and in our practice of it should be confined to our church," was appended to this Sec. instead of to Sec. 6 of said article as was intended, in the Oct. 1 issue of the "Monitor". See under "A Called Meeting," number 12, same issue.

(Continued From Page 9)

part from Judah, nor a law-giver from between his feet until Shiloh come, and unto Him shall the gathering of the people be." Gen. 49:10. "Shiloh, one of the glorious names of the Messiah, denoting Him to be the only procurer of our happiness; and our alone peacemaker with God."

"Therefore the Lord Himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel, which means God with us. Isa. 7:41. In the announcement of the angel Gabriel to the virgin Mary, we find the following clear statements: "Behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus, which means Savior. He shall be great, and shall be called the Son of the Highest." Luke 1:31, 32. Mary questioned: "How shall this be, seeing I know not a man? and the angel answered and said unto her, the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that Holy thing which shall be born of thee shall be called the Son of God." Verses 34, 35.

Christ was born in Bethlehem as foretold by the prophet. Micah 5:8; Matt. 2:5, 6.

Such harmony in predictions

and fulfillment was not an accident, but clearly shows the truthfulness of God's holy word, and the unchangeableness of His purpose, in bringing redemption and salvation to man through Christ His Son.

Many witnesses testify to the divinity or Deity of Christ. God the Eternal Father, proclaimed from His throne in heaven at the baptism of Jesus by His forerunner John: "This is my beloved Son in whom I am well pleased." Matt. 3:17. These words are reiterated in the books of Mark and Luke and various other passages in the Bible.

At the most unique convention ever held on earth, at which there were representatives from heaven, paradise and earth; Christ was transfigured, assuming a glorified heavenly aspect, a halo of glory shown on His face, and the voice of the Father God was heard from the heavenly throne: "This is my Beloved Son, in whom I am well pleased, Hear ye Him." Matt. 17:5. All parts of the universe was represented here, Christ from heaven, Elijah and Moses from paradise representing the prophetic age, and the Old Testament covenant. In the above statement of the eternal Father, all laws and systems in conflict were abrogated, and

all are commanded to "**Hear Christ**", and look to Him for salvation. John Baptist the forerunner of Christ, gives us a very strong testimony. He says: "He that sent me to baptize with water, said unto me, upon whom thou shalt see the Spirit descending, and remaining upon Him, the same is He which baptizeth with the Holy Spirit, And I saw, and bare record, that this is the Son of God." John 1:33, 34.

Peter and the other apostles in one united voice proclaim Him the Son of God. Matt. 16:16; Luke 9:20; Matt. 14:33; John 6:69.

Martha confessed Him as "the Christ, the Son of God.. John 11:27.

The believing Ethiopian much expressed his faith in "Jesus Christ as the Son of God." Acts 8:37. Paul preached "Christ in the Synagogues of Damascus as the Son of God." Acts 9:20. The beloved Apostle of John testifies: "And we have seen and do testify, that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." I John 4:14, 15. "The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father,

he that honoreth not the Son, honoreth not the Father which hath sent Him." John 5:22, 23.

Try to worship and honor the Father, and deny the Deity of the Son, as a deception of the devil. Many preachers and scholars are doing this, and if they do not find out their mistake before, they will find it out at the judgment. "Whosoever denieth the Son, the same hath not the Father; he that acknowledgeth the Son hath the Father also." I John 2:23. The eternal truth proclaimed in the above texts makes it dangerous to deny Christ as the Son of God; barring those who do so from heaven and eternal happiness.

Jesus says: "I am the way, the truth and the life; no man cometh unto the Father but by me." John 14:6. "By me if any man enter in, he shall be saved, and shall go in and out, and find pasture." John 10:9.

When Jesus was on the cross: The earth quaked, the rocks were rent, and the veil of the temple was torn asunder from top to bottom, and Jesus bowed His head and died. In the midst of this great commotion and upheaval in nature, and black darkness, the Roman Centurian and others who stood nearby, cried out, "Surely this was the Son of God." Matt. 27:54. If Jesus was only a man, why this com-

motion in nature; the graves of the saints opened, and the sun darkened?

The devils knew Him, and cried out at His approach: "What have we to do with thee, Jesus, thou Son of God Most High? I beseech thee, torment us not." Luke 8:28.

How could Jesus be truthfully called God, if He was not God's Son? The eminent Apostle Paul in his letter to the Hebrews gives us much light on this important subject. He says: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the world's; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art my Son, this day have I begotten thee? and again, I will be to Him a Father, and He shall be to me a Son. And again, when He bringeth in the first begot-

ten into the world, He saith: And let all the angels of God worship Him. But unto the Son He saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. 1:1-9. Thus it is made plain, that Jesus inherited the name God from His Father God.

We are amazed at the infidelity manifested among the professed followers of the meek and lowly Jesus, and especially ministers who are supposed to teach the way of life and salvation, and yet, when we turn to God's holy word, we find it foretold therein in unmistakable language. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." II Peter 2:1.

The united voice of the thousands of martyrs who yielded up their lives at the burning stake or on roasting rocks, for their faith in Christ their Savior proclaimed Him the Son of God. Their experience and evidence will outweigh all the

statement of modern skeptical preachers.

Millions who have lived and died with a strong faith in Christ, with one voice and mind ascribe their salvation to Jesus the Son of God. Jesus is the only source of pardon, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

If as claimed by many, Jesus was only a man, then the salvation of the people is an impossibility. For man was created in the image and likeness of God, and all the life in man came from God. Hence man in the fall corrupted that imperishable life that came from God, or in other words in the fall man corrupted divinity, and therefore, nothing short of the suffering and interposition of divinity could atone for, and restore man into favor and fellowship with God. Man being defiled, could only make a defiled offering or sacrifice, and such an offering or sacrifice God could not accept. Hence the coming of the Son of God, as a Redeemer and Savior. "For such a High priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7:26. Christ being sinless, could and did make an acceptable offer-

ing for sin. God accepted, and was well pleased with Christ's work of atonement and redemption. God was in Christ reconciling the world unto Himself, hence all that come to God must come through Christ. Lentullus, who lived in the days of Christ's sojourn on the earth, in writing to the Roman Senate says: "There has appeared among us in this our day a man, if it is lawful to call him a man." And then goes on to give a description of his person, the color of his hair and beard, etc., and further states: "He is called a prophet by some, but he is worshiped by his disciples as the Son of God." He further states, that, "He opens the eyes of the blind, heals the sick, and raises the dead to life."

The Golden Text of the plan of human salvation clearly expresses God's purpose of saving the world through His Son. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3:16, 17. The world can be saved through Christ, if they will accept of Him as their Savior, and live the life outlined in the Plan God ar-

ranged in and through His Son. Amen.

—Moscow, Idaho.

PREPARE TO MEET THY GOD. (Amos. 4:12).

Set Thy House in Order, for Thou Shalt Die and Not Live. (Isa. 38:1.)

The first was the message of the Prophet Amos to Israel. The second was the message of the Prophet Isaiah to King Hezekiah. And this message, before us today, is the message of Almighty God to us continually. This old, old story is preached to us everywhere and continually. Go to the cemetery. It is the language to you there. Every little hillock, every slab of marble, is telling you the same old, old story. Everything there says to you: "Thou shalt die and not live". See that funeral train! At the head of the train the dead is moving silently along. But listen! He being dead, yet speaketh to you, "Prepare to meet thy God". And as the solemn cortege moves silently along, it echoes back to us, Going, going, going, gone!

As you are now, so once was I
As I am now, so you shall be;
Prepare yourselves to follow me".

As as we stand around the open grave, listen!
"Hark, from the tomb, a solemn sound

Mine ears attend the cry!
Ye living men come view the
ground

Where you must shortly lie".

Then what? What then?
Don't you know that "Prepare
to meet thy God" means some-
thing to you? Do you think the
grave will hide you?

O, said a neighbor of ours,
"I'm going to end it all," and
he drew a revolver and shot
his wife, and then shot himself.
The shots were not fatal, and
he did not end it all. Vain
man! Vain hope! Suppose those
shots had been fatal; would
that have ended it all? Vain
man; vain hope!

"It is not all of life to live
Nor all of death to die".

For, "After this, the Judg-
ment".

"We must all appear before
the judgment seat of Christ
And receive there according to
our doings here.

For God will bring every work
into judgment;

Whether it be good, or wheth-
er it be evil.

Then, vain man, thy fond pur-
suits forbear,

And for the judgment seat pre-
pare.

"For thou shalt die and not
live."

Charles James, our mail car-
rier, on Route 1, that passes
near our home, delivered the
mail yesterday; and last eve-
ning he was at his home doing

some repairing to his automo-
bile.

This morning he lies dead.
In the night, upon his bed, the
call came: "Thy Soul is re-
quired of thee". This sudden
call touches every one of the
200 or more mail boxes that he
has faithfully supplied every
day for perhaps 20 years. And
every family along the route,
with many others, are mourn-
ers.

Now his arduous and faith-
ful labor is done; and we fond-
ly hope that he himself has
been carried by the Angels to
the bosom of Abraham.

—J. L. Switzer.

A PLEA FOR THE BONNET.

Dear Sisters: I have never
seen an article in the Monitor
written by a Sister. I'm not
saying there hasn't been any,
for sorry to say, I missed see-
ing a couple copies. In regard
to the bonnets, it certainly
pains my heart to see so few
of our Sisters wearing the bon-
net, for I feel like the bonnet
is a great help to us in more
ways than one. I know that
my bonnet has helped me and
I believe it has helped others as
well. I've been tempted to go
places sometimes, then I would
think, is it right to go? What
effect will that have to see a
Sister of the Brethren Church
at a place like that? Might
that not have a bad effect on

others? I stayed away. I do not want to go where I will belie my bonnet.

While in Chicago, I felt much safer with my bonnet on. Another experience to show the value of a bonnet: One eve at the C. C. hospital a few of us Sisters made a call, arriving about 15 minutes before time for visiting hour. Three of us having our bonnets on, passed by the warden. The fourth, a Sister with a scarf on her head was stopped. I stepped up and told him she was a Sister, he said alright, go ahead, "pardon me!" We passed into the chapel for our exercise at the given time and went to visit our patients. It showed the faith he placed in us.

About a week ago I had a new bonnet made in town by a friend of mine (dressmaker) but one who had never known any one who wore the bonnets. She told me herself that as many as a dozen people thought the bonnet was the neatest and prettiest head covering they ever saw. One even is going to have her a bonnet made (a young society lady). It was not made fancy like many bonnets, only a plain silk crepe de chine bonnet.

Sisters I see nothing to be ashamed of. May we awake to the fact of the words of our blessed Savior: "He that is

ashamed of me and my words, of him will I be ashamed before my Father in heaven."

Wasn't our dear Brethren of old led by the Holy Spirit when they made the order of the church? Wasn't it more becoming than the way they dress today? When we met one another we knew one another. We felt like we had met one of the family (a family of God). Today we meet as strangers, there is no mark by which we are known.

A SISTER IN HIS NAME.

(For satisfactory reasons the author of the above article wishes her name withheld.—Ed.)

ELDER D. E. PRICE.

Since reading of the death of Bro. D. E. Price I have thought much of the times when I knew him well: it hardly seems possible that more than two score years have passed since then, but so it is. One by one God is calling his servants home. Few live to be older than he was when called.

Right on the start I wish to say that my first opinion of Bro. Price was not what it became afterwards; no doubt this was largely due to what then seemed to be his severity, and to my youth. He was blunt and outspoken, which sometimes led persons to misjudge him. This early opinion did not remain with me long, for I soon

learned to know him better and to esteem him for the man he was, for the doctrine he taught, and for the life he lived.

I never knew a man who stood more firmly for what he believed to be the right. I remember once especially, before the time when Mt. Morris went "dry" for good. The wet forces were striving with might and main to carry the election so that they could have a saloon in town again. Two of us who were in the College were very anxious, for we feared that if the wets won it would have a bad effect on the school and the young men who attended. We wanted every man who favored temperance to get out and vote. The evening before election we went to talk the matter over with Bro. Price. He talked pleasantly, listened to our arguments, but would not give his promise to go to the polls and vote against the wet candidate. He did, however, promise to think over it and pray over it, and said he would do as he believed was right. And with that we had to be content. We watched to see what he would do, and we saw nothing of him; he did not go to the polls. As it turned out, the "drys" won the election, and he remained true to his convictions. Anyone who knew

him well would not expect him to do anything else. We know he prayed for the cause, and who shall say how much influence his prayers had for the right?

In those days another thing that troubled us who were in the school was his feeling that the schools would prove harmful to the church. More than once we talked the matter over, but he was always the same. Once he said to me that it would be better for those who wanted more education to go to other schools and get it than for the schools to come into the church, bringing the things which had no place there. And yet he did not oppose those who wanted to attend the school. Several of his own children went to the school, and he always took a warm interest in the young, realizing that it would not be long until they would be called to take the places of the fathers and mothers who worked with him in the church.

In May, 1898, the cyclone which passed south of Mt. Morris damaged his house on the farm to some extent, and the members wished to do something to help him bear the loss. It fell to my lot to call upon the members after it had been decided that something should be done and all should be given an opportunity. I do

not now recall that anyone was unwilling to do what he felt he could to help. I wished then, and I have wished since, that the ones who gave could have seen his expression when I took the amount and gave it to him. His heart was tender, and he was much more affected by the gift than he had been by the loss.

He lived just across the street from the Campus when we lived in the Ladies' Dormitory, and many a time I went across to talk things over with him. He was a good friend in time of need, when one felt like going to an older man in whom full confidence could be placed. And when he told one something it was sure to be just what he believed. That was one of his most striking characteristics, to speak always the thing which he believed was right. He might be mistaken sometimes, for no man is perfect, but he was never insincere. He did not speak rashly, without thinking; and when he had thought a matter out and arrived at a conclusion he stood by it, no matter what men or what influences might stand in opposition—none of these things moved him. He wanted to know the right, and after he knew it he had the courage of his convictions to go ahead and do it.

Yes, Bro. Price has gone

over to the other side, where so many of the faithful ministers of the church have gone in recent years. Who will take the place that he held? Who will stand faithful for the church, opposing the worldly influences that are coming upon us now even more than they were in his best days? These are critical times. Faithful men, true men, strong men, are needed. He did not seek to know the popular side so that he could take his stand there; but he sought earnestly, prayerfully, to know the right side. That was all he wanted to know, and it is all any sincere man will seek to know. Numbers do not count with God. The question is not as to who is on my side, but whether I am on God's side. That is all that we need be concerned about. Popularity sometimes seems to be profitable, and unpopularity is something that is shunned more than evil. And yet even a little child knows that to be right is really better than to be popular.

We are always glad to remember the influence of a sincere man upon our lives, and sorry to remember that of the the insincere man, for we know that the one has made us better, while the other has at least tempted us to become worse than we naturally are. We need, the world needs, men

of convictions; we have too many men of opinions. In these days it takes courage to have convictions and stand up for them, and this is true even in the church. Brethren and Sisters, in these days are censured by the church sometimes for standing firm for the very principles for which the church has stood, lo, these many years. Where and what will the end be for us? May God send us leaders eager to learn the right and strong and courageous to do the right. We need more of the spirit of Joshua—let others choose whom they will serve, “but as for me and my house, we will serve the Lord.” Thanks be to God that a number of such men have come into my life, and of these the influence of Bro. D. E. Price was far from being the least.

—Grant Mahan, Rehobeth, Md.

CHURCH RULES AND DISCIPLINE.

Our Fathers gave us a Republic governed by three co-ordinate bodies,—the legislature, the judicial and the executive. When these three powers work in harmony with each other, it means protection, safety, peace, and loyalty. If the judicial and executive part of government be disrespected and dishonored it will cause confusion and anarchy. No

body of people can long maintain their strength and prosperity when her laws are violated and her authority denied. One thing people need to learn is to respect law and rightful authority, both human and divine. No one can knowingly and with impurity violate the law and be a good citizen. The same principle holds good regarding Christian citizenship. It would be useless to spend the time and money to legislate laws if the judicial and executive authorities would fail to apply and enforce the same when her decisions were transgressed.

What real need is there for spending thousands of dollars in holding district and annual conferences, in explaining the gospel and making church decisions and then have the church and those in authority refuse to carry out those decisions? Such a course will increase a disrespect for rightful authority and instead of being a help in retaining loyalty, will cause dissensions and heresy. In Acts, 15th chapter, we have an account of the Apostolic church holding a council to adjust a difficulty. After they had arrived at a decision they sent chosen men back to the churches with the report of their meeting. And Acts 16:4 says, “As they went through the cities they deliv-

ered them the decrees to keep that were ordained by the apostles." This seems to me to be the climax of all decisions. If decrees are not to be respected and obeyed why such expense and labor? No doubt there are many people who violate the law ignorantly, yet I am inclined to believe that many knowingly and presumptuously violate the teachings of Christ and the Apostles. See II Peter 2:9-10:21.

The purpose of all law is for government, discipline, whether human or divine. No state, no church, no home, can long hold its place without order and discipline. It was necessary for God to manifest and use discipline in heaven that order might be retained. (Rev. 12:7-9) And "there was war in heaven: Michael and his angels fought against the dragon, and the dragon fought against his angels and prevailed not, neither was there peace found any more."

In heaven, and the great dragon was cast out. That old serpent called the devil and satan which deceived the whole world and his angels were cast out with him." We see God not only recognized discipline, but also restraint. Does God's word recognize discipline among his people, or is every one supposed to do as he pleases? Let's see: In Num-

bers, 12th chapter, Miriam and Aaron talked about Moses. In verses 5-7 God reproved them, and verses 9-11 His judgment follows. Miriam became a leper, white as snow. When Moses saw the awful calamity he cried unto the Lord, "heal her now, O God I beseech thee." Moses was anxious to have his sister healed at once, but God said if her father had spit in her face should she not be ashamed seven days? God said, "let her be shut out of the camp seven days, and then receive her back." Here is discipline administered by God's authority. I have known a few cases where members were before the council for the sin of fornication who were disowned and were received right back again at the same meeting, beating God's time seven days.

Let us look into the New Testament, I Cor. 5:1-6 states a case of fornication in the church at Corinth which they were puffed up over. Paul tells them when they are "gathered together with my spirit, and the power of Christ to deliver such a one to satan for the destruction of the flesh." In verse 13, Paul says "put away from among you that wicked person." Here is a clear case where the Apostolic church is authorized to take action in church discipline. Here is a

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RETRENCHING AND RETRACING.

Much is being said these days about retrenching and, bad as it is to think about retrenching along certain lines of work and endeavor, it might be well to do some thinking along the line of retracing.

Indeed, in the minds of some, if there could be a program of retracing "put over," less danger there would be of retrenching.

The loyal part of our membership has been carrying a large per cent of the financial burden by which the various activities of the church have been carried on, but seeing the purpose for which their means was given has been realized only in part, and prevailing conditions fall so far short of their notion of things, they have naturally begun to wonder why conditions are as they are and whether they can conscientiously continue to support with their money the channels thru which these conditions have been brot about.

Quite naturally, if means given for the support of certain interests results in developing undesirable conditions, there will be a retrenchment in

giving.

Worldliness in the way of conforming to the world in its varied and everchanging styles and fashions, has been developed almost entirely thru interests that we have been supporting with our money. The same may be said of the innovations that have crept into the church such as instruments of music in worship, licensing of women to preach, salaried ministry, games and plays associated with religious exercises, receiving of lodgemen into the church, sandwich love feasts together with certain departures, such as the growing practice of standing in prayer, the disuse of the Lord's prayer, etc., to which may be added certain erroneous teaching, such as evolution and post millennium.

Now, if, somehow, we could set up a retracing of our steps along these objectionable lines of innovations, departures, and teaching, there would soon be no need of retrenchment along our various church activities.

Many are the hearts that are saddened, and much is the zeal that is abated because of these prevailing conditions. Regulate these conditions by retracing and retrenchment will reg-

ulate itself, and soon exist only as a mark of a misdirected past. Those who love the church can not but view with disfavor these objectionable things that threaten the disruption of the church. Remove these things and "emergency calls" will be a thing of the past. It is not because our zeal for missions is abated, but because we can not stand idly by and see the principles of the church so flagrantly ignored, and so sadly neglected, without raising a voice of protest, a notable characteristic of our church from the beginning. Let us take the exhortation to the six churches of Asia (Rev. 2 and 3) to ourselves and repent and retrace and not retrench.

HONOR TO WHOM HONOR IS DUE.

In these times of independent thinking and of insubordination to the rightful rule and authority of those whom the Holy Spirit has set apart to preserve the purity and identity of the church, there is danger of failing to have a proper conception of our relation to those in authority in the church, by virtue of their official position.

This is especially true in our relation to the eldership, or overseers who are supposed to have an eye single to the puri-

alty of the membership to ty of the church and the loyalty of the church. This danger has always existed and will continue to exist, to a greater, or a lesser degree, which will be indicated by our loyalty, or disloyalty to the principles and practices which were characteristic of the church until very recent years.

This is but to be expected. It is in fulfillment of prophecy. Now, "the Spirit saith expressly that in the later times some shall fall away from the faith", and gives the reason why they shall do so, "giving heed to seducing spirits and doctrines of demons." I Tim. 4:1. It is this falling away from the faith that has led to this spirit of insubordination to rule and authority. It is quite common now to hear elders say, "we deplore conditions as they are, but we can't do anything." Elders do not want to "lord it over God's heritage", and because of "unruly spirits" they can no longer preserve the church, and conditions grow worse continually. As has been expressed "we are not even congregational any more but individual in matters of discipline." Every one a law unto himself seems to be the condition now, and all because of failing to heed the exhortation of the Spirit; "Let the elders that rule well

be counted worthy of double honor, especially those who labor in the word and doctrine." I Tim. 5:17. And "we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you," I Thess. 5:12.

Some will say, "O yes, we know things are not what they should be, nor what we would like them to be, but what is the remedy? How can we change conditions for the better?"

The remedy is easy: "Withdraw yourselves from every brother that walketh disorderly, and not after the tradition ye received of us." You are not supposed to hold in membership nor to fellowship the disorderly. All that is needed is to take God's way for it and purge the church of the disorderly and the worldliness they have brot into the church.

Another danger here is, that we may not accord due reverence to faithful elders on whom rests the burden of keeping the church in line with gospel principles. This danger was seen long ago by the greatest of the apostles. Hear him: "Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith." Heb. 13:7. Honor to whom honor is due.

But with our modern self esteem, "puffed up" with our supposed superior knowledge it is hard for us to "remember" the fathers of the past and give them honor due them, and still harder is it for us to "consider their lives and imitate their faith." And harder still is it for us to "esteem them very highly for their work's sake." By virtue of our modern self-esteem and self-conceit we are emboldened to pass by, lightly, the faith of the fathers and without hesitancy relegate them to the scrap-heap as too antiquated to be worthy to be "remembered" or "considered" in this age of learning progress. Just think of the modern D. D.'s, Ph. D.'s, L.L. D.'s and so on, subscribing to the system of ethics or the code of laws and doctrine and the childlike faith of those men. How humiliating to our long-handled-named men to allow such men as James Quinter, John Umsted, R. H. Miller, Sr., D. Hays or even A. Mack himself, to formulate a systm of faith and practice for them!

Just imagine, if possible, yourself back in the days of those men, in a modern \$30,000 or \$40,000 Brethren church with a fashionable young lady with no marks of a Sister pounding away at a lifeless instrument in a hopeless effort to

pump out praise to God in the assembly of the saints! This will show the contrast between then and now; between the idea of worship in their day and ours.

Then, too, think of any of those men accepting a salary for preaching the gospel! Or, if possible, think of any of them presiding over a council in which a woman was licensed to preach! This will help us see how little we "remember" them and how little we "consider their lives and imitate their faith." What other application can we make of this passage (Heb. 13:7) without wresting the scriptures? But there is another teaching in the verses following this one that we want to notice, in another article. In the meantime let us study this prayerfully and look up that other teaching and be prepared for it when it appears in print.

At the same time let us give due honor and reverence to our faithful elders of today whose hearts are burned and whose souls are cast down and whose grief is unbounded at the worldliness that is destroying the church, and driving spirituality out of its membership.

Rejoice with them that do rejoice, and weep with them that weep.—Rom. 12:15.

THE VISIT.

"Are you in the same faith you was when received into the church about 56 years ago?" Yes.

Fond memory brings the light of that distant day before me.

The faith then was the "faith once delivered unto the saints"; at least we thought it was.

Thankful am I for the memory of those blissful feasts of love and sweet fellowship together. The songs, the prayers, the free Gospel, without money and without price.

Then, indeed, there was fellowship and love at the love-feast. It might have been in a barn or tent or shed. No organ was there. No blowing or twanging or catgut or wines; but the better melody of sweet voices united in spirit and in faith and in praise. "Am I in that faith yet"? I am. And today I look back and listen for and crave the bond of sweet union in Christ with each other that made our feasts so sweet and joyful; but the glory seems departed, at least in a measure, and the banquet deserted of its glory and the riches of its sweetness and love. Jesus was with us then. Love drew us together then. One heart, one thought, inspired us. The world was shut

out. Filthy lucre was not there. No tithing was there. No begging for money, no windy lectures on the wisdom of the world. It was but foolishness then, in comparison with the unadulterated Word of our Blessed Lord. Lectures in the House of God were not heard then, in place of the Gospel sermon; but the ministers were not ashamed of the Gospel of Christ, and our souls were fed and refreshed. We went away satisfied and not hungry for the bread and meat of the Gospel. While I am in that same faith, it seems like there must be some wavering in the faith of many. Are not these "perilous times?"

Then, every sermon was a Sunday school and classes were unknown. The Church taught the parent; the parent was commissioned to train up the children; and the children, when they grew up, united with the Church. Schools, high schools, were opened up, "To save our children and the Church." Have they done it? Nay, verily. They have scattered them, and well nigh scattered the Church, to the winds.

—J. L. Switzer.

Woman, where are those thine accusers? Hath no man condemned thee? She said: No man, Lord. And Jesus said unto her: Neither do I condemn thee; go and sin no more.—John 8:10-11.

CHURCH RULES AND DISCIPLINE.

(Continued from P. 20 Oct. 15 Issue)

clear precedent where the church took action, regarding the conduct of a member. Peter tells us the time is come that judgment must begin at the house of God. God's purpose in discipline is for "the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus." In Matt. 18, the church is clearly given the authority to deal with members who violate Christ's teaching.

It is not only good for the one who has done the wrong, but that others may fear to do wrong. To allow members to continue in doing wrong without the church or her leaders striving to remove the sin and wrong will be responsible for the awful sin of neglect in the final day of reckoning.

Heb. 2:13, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward how shall we escape if we neglect so great salvation?"

—J. H. Beer, Denton, Md.

ODD FELLOWSHIP A CHRISTLESS RELIGION.

J. H. Beer

In report of Feb. 14, 1889, Page 336, this question was asked of the "Sovereign Grand Lodge of the World" in 1889 by the "Grand Lodge of Mass.": "Is it right for a chaplin to commence and end his prayers in the name of Christ"? (Answer): "Our order only requires a belief in a Supreme Being as a qualification of membership, and has no affinity with any religious sect. In this sense Christianity is a sect hence it is inexpedient and I think unlawful to make prominent reference to it in the lodge."

Groshe's Manual, page 168, 169: Odd Fellowship. Chaplins are taught how to pray so as not to offend Jews, Diests, Mohammadens, and other liberal religions. The Supreme Lodge of the order in 1889 supplemented those instructions by explicitly forbidding the mention of the name of Christ in any of the lodge prayers. Yet Odd Fellowship quotes Scripture freely in their public service to deceive, and while doing so the name of Christ is omitted. The lodge is as empty of Christ as Joseph's tomb after his resurrection.

Odd Fellowship is a Christless religion, and the individual

who professes faith in Christ, cannot unite with and uphold the lodge without jeopardizing his salvation. Groshe's Manual, Page 90, says: "What regeneration by the word of truth is in religion, initiation is in Odd Fellowship." If this were true the lodge ceremonies in initiation would take the place of the **atonement** of Christ.

Nothing can be more misleading and farther from the truth. I John 1:7: "If we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin."

The only name whereby men can be saved (Acts 4:11, 12) in Christ. In 1891 the Grand Lodge at Yartmouth, Nova Scotia, passed the following resolutions: "Whereas in the report of the session of the sovereign Grand Lodge of 1888 the following question was submitted to the Grand Sire for his decision (No. 58, Page 11,105), 'Is it unlawful for a chaplin to begin and finish his prayer in the name of Christ?' The Grand Sire, after defining the word, uses these words, 'In this sense **Christianity** is a sect, hence it is inexpedient, unwise, and I think unlawful to make prominent mention of it in lodge work. It also shows that not only the name of

Christ, but also this sect called Christianity, cannot receive prominent mention in lodge work.' " This is not anti-secrecy accusation. It is not the work of one who does not know what he is talking about. It is a formal Grand Lodge document. It teaches that the name of Christ cannot be used in an Odd Fellow Chaplin's prayer. How fitting are the words of Christ (Matt. 24:26) "If they shall say he is in the secret chamber, believe it not." Christ will not dwell where his name is excluded from worship. They have prayers, they have alters and songs, and burial services, showing it to be a form of religion that teaches that their departed Brother goes to the Lodge triumphant, while they expunge the name of Christ from their service by decree. Devils believe there is one God. They recognize there is a Supreme Being, (James 2:19) but it has never made them Christians.

The following is taken from the Odd Fellows Herald: "Springfield, Ill., Jan. 1, 1897. Children baptised by Rev. W. T. Beadle, Monday evening, Dec. 21, was an era maker in the history of Grand Creek Lodge No. 362 and White Oak Rebecca Lodge No. 314. Many Brethren and Sisters of the lodge decided to have their children christened. They fixed

on Past Grand Chaplin Rev. W. T. Beadle, Paris, to officiate and decided that the occasion should be social and festive. The lodge room was beautifully decorated, the Noble Grand station was draped with the American flag looped with bouquets and across the top were the words of Jesus, 'suffer little children to come unto me.' At 5:30 twenty-seven children were christened by Chaplin W. T. Beadle. The Chaplain said he had not bound any of the parents to have them become members of any church, but to bring them up in the nurture and admonition of the Lord, so that when they became Godly men and women they also became good Odd Fellowship citizens.

"The Rebeccas had prepared a splendid supper of which all partook until they became as stiff as balogna sausage. After the supper the lodge room was a delightful scene, young and old joining in Blind Man's Bluff, and other games. Bro. William Hamilton sang a song, 'The Old Folks at Home' of his own composition, and was oftener cheered. He was encored and sang 'Let It Be Soon' which brought the house down. For another encore he sang the 'Dutch Baby' which almost killed the audience. It was immense." Can you beat it? II Cor. 6:17:

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

—Denton, Md.

A STIRRING ARTICLE.

J. L. Switzer.

Our dear Bro. Funk writes us a stirring article in the Sept. 8 Messenger. The vigor, energy and enthusiasm and zeal of youth comes to us with encouraging hope of much usefulness to the Church. Upon the subject of automobiles he is certainly correct. There is of mint of money thrown away and very many hours of precious time wasted in this universal extravagance.

We are now in the time when many shall run to and fro and knowledge and crime shall be increased. In automobiles, and in many other ways, millions of treasure are wasted—worse than wasted—by being used in sinful profligacy.

Another excellent good point that he brings forth is: **That everything belongs to God.** "The silver and the gold are mine, saith the Lord, and the cattle upon a thousand hills." We are much too prone to forget that we are only stewards and are held accountable for what use we make of time, treasure and talent.

"Whatsoever is under the whole heaven is mine." And very excellent indeed is this title to it, for He created it. Bro. Funk will be, or has the promise of being, a Peter among us, a pioneer for good in the Church.

And the above points he makes are real good; and because we are stewards, and are held accountable for the treasure committed to us, we should seek heavenly wisdom for guidance and grace to make the very best possible use of the talent or treasure committed to our care.

Bro. Funk thinks too much of it is put into automobiles. So do I. And I further think that too much is put into life insurance, burial permits, oil speculation and other stocks and speculative schemes. We are beset by agents and agencies on every hand, so much, that to preserve our Master's stewardship intact there often may be more wisdom and grace in withholding than in giving.

This consideration: is it wise, is it right, is it best, comes up before us for determination. Therefore it is not always avarise, or the love of money that restrains our brethren from pouring out the Master's treasure in profusion, but rather a prayerful consideration of whether He will think

it best and our duty to do so.

Coming directly to the case under consideration, many brethren have wondered whether the "go ye" authorizes us to use our Master's treasure in supporting a **hireling substitute**, muzzling his mouth, and "sending" him to where he must be considered a dumb dog that cannot bark, for years to come. They have wondered whether this is the proper and best way to treat and use our young brethren and Sisters, when they might be doing much good in their home land. This doesn't seem like going and teaching so much as being hired and sent to be taught.

In the absence of a precedent for such proceeding, in all the Book of God, can we censure our Brethren for wondering whether this may be a proper use of the Master's goods. This question has been up for consideration by our Brethren more than a hundred years.

Finding no precedent in the Word of God, the question naturally came up, "where can we find a precedent, giving rise to this hireling proxy proceeding?" It was found in the other sects, and originated in their high schools.

And from thence, at the end of 200 years of saintly and sanctified opposition and resis-

tance by our dear old Brethren the infection has taken hold of the worldly wise institutions we have allowed to grow up among us, and from thence the Councils of our dear Brotherhood have been greatly disturbed. From the porxy hireling substitutes employed abroad, the contagion now recoils upon us, and we have the hireling ministry methods of the other sects securely saddled upon us. This missionary method was copied from the Jews and bitterly denounced by our Savior. (See Matt. 23:15.) What has been the result of it in the other sects? A conglomeration of faith and worldliness. A delusive hope of salvation by faith only, without the duties of stewardship and obedience to the command and will of God.

Do you think, Bro. Funk, that these results of their foreign missionary work in other lands are worthy of imitation to the extent of pouring out our treasurers upon them? But must we not "recue the perishing?" Yea, verily. But why pass thousands of miles thru perishing ones all along the road upon our right hand and our left, who we can talk to and teach, to go to a foreign land where we cannot speak to them or understand them? How much better, how much more good can be accomp-

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lished, by remaining nearer home. And how very much of the treasure thus thrown away may be saved to our Master.

But must we not go? Certainly. And we should go without being hired to go. And we have gone; and are still going. Our fathers came from England and France and Germany and Switzerland and many other places. They have been going into all the world ever since the Apostles' days, and where they have gone they have been preaching Jesus. Now, we are going to Canada, to Mexico, to Cuba, to the Philippines, and no doubt to South America; and we are going without being hired to go, but we are going as Almighty God sends us; and wherever our destiny is, there we should let the light of the Gospel shine,—there we should teach,—there we should preach the Gospel. God sends us where He wants us to go; and where He sends

us He will go with us, and open the way that we may do His will. The idea that we have a right to send **one another**, is a mistaken one. Jesus does not say "send". He says "Go". Go with a dutiful and willing heart wherever God in His Providence sends you. And look to Him for your reward. The idea that we can hire substitutes to "Go" for us is very delusive. That makes them our hirelings instead of God's ministers.

That "Go" is to us all. It is to Bro. Funk, to me, to every one of us, that "How shall they preach except thy be sent," of Romans 10:15, is erroneously understood to mean: "How shall they preach except the Church sends them." But it is the Spirit and Providence of God that does the sending, and that too, without money and without price. "Freely ye have received, freely give." God sent Jesus. God sent Jonah. He it was that sent John the Baptist and Peter and Paul, and every one of the Prophets from Moses to Malachi. And the Churches did some sending in the Apostles days, but it was by the Holy Ghost and not by hiring them to go for money, or provisions or sustenance.

As to zeal. It has been known to eat up the House of the Lord, when not according

to Wisdom and Knowledge.

As to discretion in the management of the Lord's work, the counsel of age and experience is rather to be trusted, than the hasty and confident zeal of untried youth. The experience of Rehoboam in the management of Israel should not be forgotten. (See I Kings, Chap. 12). Samuel was a good judge, but his sons were not. David was a wise good king, but his sons brought him much trouble. Solomon excelled in wisdom, but Rehoboam rent the Kingdom apart by his folly in rejecting the counsel of the aged and following the advice of his youthful companions. And our beloved Zion is suffering now from schoolcraft and youth, supplanting age and experience in its management.

Instead of regret I rather rejoice that the Brethren have withheld the money, and thus have spared our young Brethren and Sisters from the hardships and trials before them in a strange and foreign land so very far from home and friends. They can every one be used here in the home land,—why not? Here they can tell the story of Jesus and Him crucified.

Here are a thousand places for them to work for Jesus.

Here are thousands of deluded souls that need the Gospel

light.

Why go so very far from home to gather in the sheaves of golden grain?

Here they can have the comfort of counsel from their more experienced Brethren, and may be saved from a thousand dangers and snares, while they are endeavoring to save others.

God be praised for His great mercy. And may He abundantly bless the Brethren in a wise use of what He has made them to be stewards over.

—Carterville, Mo.

MASONRY A RIVAL RELIGION.

J. H. Beer

In the "Digest of Masonic Law" by G. W. Chace, Page 207, 208, we read, "the Jews, the Chinese, the Turks, each reject the New Testament or the Old, or both, and we yet see no good reason why they should not be made Masons. In fact Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible, if it were, it would not be Masonry."

Masonry is a rival religion. 1st. They have altars. 2nd. They have prayers. 3rd. They have burial service and laying of corner stones at public buildings, and sing of songs. Here is a part of one, "when earth's foundation first was

laid, by the Almighty artist's hand, 'twas then our perfect laws were made. Established by his strict command." They would thus make God responsible for the order of Masonry, with the creation of the world, when the fact is it was instituted at the "Apple-Tree Tavern" in London in 1717. Again, the Masonic Lodge acknowledges its worship is identical with the mysteries of the heathen worship. In Mackey's *Rituel*, Page 109, we find this: "The single object of all the ancient rights and mysteries practiced in the very bosom of pagan darkness is still the great design of the third degree of Masonry, the sublime degree of the master Mason." Mackey's *Manual*, Page 36, says, "We no longer use the bath or the fountain because our philosophical system, the symbolism, is more abstract, but we present the candidate with the apron and gauge and the gavel as symbols of purification."

Mackey's *Manual*, Page 38, 39, "It is plainly taught that Masonry proposes to enlighten man's ignorance, purify his evil nature, and rescue him from the world." Page 285, says, "Lustration in Free Masonry is mental, no aspirant can be admitted to participate in our sacred rights until he is thoroughly cleaned." There

are three degrees common to all Blue Lodge Masonry: 1st. Entered Apprentice; 2nd. Fellowcraft; 3rd, Master Mason.

Mackey's *Lexicon*, Page 295 and 296 says, "The Master Mason represents a man under the doctrine of love saved from the grave of iniquity and raised to the faith of salvation." I ask the readers careful and prayerful consideration of the references given by Masonic authors, in which they state their worship is identical with the mysteries of heathen worship and Chinese, Jews, Turks and Japs may all become Masons. Without any recognition of **Christ** as the way of life and salvation. Mr. G. W. Chase says, "It's not founded upon the Bible." How any person professing faith in **Christ** can be induced to unite with a system of religion that is so much at variance with the teachings of God's word, is hard to understand. Any system of religion that suppresses, or withholds any part of God's word is a dangerous system, and cannot be accepted by the faithful followers of Jesus Christ.

Free Masonry is not consistent with Christianity. Its secret oaths are profane and wicked. In support of this objection we will make some quotations from these oaths. "The Entered Apprentice is taken into

the Lodge half naked, is made to kneel before the Master, and place his left hand under the Bible, compass, and square, and his right hand upon them, and swear by and on these three symbols that he will obey the constitutions, keep the secrets of Masonry," etc., and closes in these words, "binding myself under no less penalty than to have my throat cut across from ear to ear, and my tongue torn out by the roots, and my body buried in the rough sands of the sea, where the tide ebbs and flows every twenty-four hours; so help me God." (Lights on Masonry, Page 27.)

The Master Mason swears upon the Bible, compass and square as before, using these words among others, "that I will support the Constitution of the Grand Lodge of the state, and conform to all the by-laws, rules and regulations of this or any other lodge of which, at any time, I become a member, that a Master Mason's secrets given to me in charge as such, shall remain as secure and inviolable in my breast as in his own, **murder and treason excepted**, and they left to my own election, that if any part of this solemn oath be omitted at this time, I will hold myself amenable thereto whenever informed.

"That I will not violate the

chastity of a Master Mason's wife, mother, sister or daughter, I knowing her to be such, binding myself under no less penalty than to have my body severed in two and my bowels torn out and burnt to ashes and the ashes scattered to the four winds of heaven, my body quartered and dispersed to the four cardinal points of the universe; so help me God."—(Light on Masonry, Page 73.)

The Royal Arch Mason swears as before, using these words, "That I will assist a companion Royal Arch Mason when engaged in any difficulty and espouse his cause, so far as to extricate him from the same, if in my power, whether he be right or wrong. That if the secrets of a Royal Arch Mason are given to me in charge as such, they shall remain as inviolable in my breast as his own, **murder and treason not excepted**." (Light on Masonry, Page 142.)

An oath is a solemn appeal to God, and to "swear by the Bible, compass and square" is idolatry, and a profane use of an oath. Deut. 6:13: "Thou shalt fear the Lord thy God and serve Him, and shalt swear by His name." An extra judicial oath is unlawful. To swear to obey an unknown code of laws or to keep an unknown secret is ensnaring to the conscience. Thousand of men have

left the order because they did not approve of its regulations, only to find themselves ensnared by its wicked oaths. There are many objections to these wicked oaths. In the Knights Templar's degree a candidate is made to drink wine from a human skull, saying these words: "May all the sins committed by the person whose skull this was, be heaped upon my head, in addition to my own, should I knowingly violate this my solemn obligation." (Light on Masonry, Page 183.) What is the position of a Christian worshiping in a secret lodge? He is trying to do what God said thou shalt not do, worship the true God with a heathen rite. Aaron set up the golden calf and **built an altar.** (Ex. 32:5-8). Thou shalt worship no other God, (Ex. 34: 13, 14.

Matthew 23: 8-19, "One is your **Master, even Christ.**" John 13:13, "Ye call me Lord and Master, and ye say well, for so I am." The Christian recognizes **Christ** as his **divine head and master.** Masonry recognizes a human leader known as the most worshipful Grand Master. At this point the Christian must break with the Lodge religion. Luke 16:13, "No man can serve two masters." Here they are side by side, **Christ the Son of God,** and the Grand Lodge

Master. Which shall it be? It cannot be both.

Rev. J. W. Johnston of Huntington, W. Va., was killed on January 10th, 1890, during his initiation into the Royal Arch Degree of Masonry, where he promised to keep his brothers secrets, "whether right or wrong, murder and treason not excepted." Rev. 18:4-6, "And I heard another voice from Heaven, saying, come out of her my people, that ye be not partakers of her sins and that ye receive not her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities." 2 Cor. 6:14-17, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" The lodge in its very nature cannot be a moral institution. Its god or supreme authority, whether called the Great Architect of the Universe, the Great Sachem, or the Goddess Ceres or Astoreth, are such uncertain and mythical characters that they afford no solid basis for moral character

The god of the lodge is a heathen god. Mackey's Rituel Page 109 states, "The single object of all the ancient rights and mysteries practiced in the very bosom of pagan darkness

is still the great design of the third degree of Masonry." No Christ excluding worship can be the worship of the true God; for he that knoweth not the Son honoreth not the Father which sent him." (John 5:23.) The lodge rejects Jesus Christ, the only comprehensible manifestation of God. It is Christ who reveals the divine character and will. "No man knoweth the Father save the son and he to whom the Son revealeth him." Any system ignoring Christ is in darkness and walketh in darkness, and has not the light of life in either its moral or spiritual aspect.

—Denton, Md.

The "Monitor" is meeting hearty approval and renewals and new subscriptions come in encouragingly. Have you sent in yours? If not, do so **now**, so you get the October 1st issue, containing the Declaration of Principles for which the "Monitor" stands.

Coming to you biweekly, makes its necessary for us to enlarge our list of contributors. Send your thots along. They may cheer a lonely heart, encourage a fellow pilgrim, be a ray of hope to the forlorn, a ray of light to the benighted or a warning to the unwary.

TO INTER THE CHURCH.

Not long ago I read a sentence which seemed to express a great truth in a very few words. It was this: "The aim of Internationalism is to inter nationalism." That is to say, you cannot be an internationalist and at the same time be a strong nationalist. It has seemed to some of us that the aim of Interchurchism is to destroy to the distinction between the churches; in fact to inter the church individually. That idea was disclaimed, but the result is what we must take in forming our judgment. We cannot be strongly interchurch and at the same time be strongly loyal to our own church.

Some years ago this matter came up to our Annual Meeting, and was disposed of, or would have been if the decision of the meeting had been lived up to. But some of the Brethren have not been able to get away from the idea, and it is read in articles and heard in sermons. They had their hearts set on going that way, and they cannot reconcile themselves to going the other way, even when the majority have decided that it is the way the church should go. But when a matter is settled in open conference the members ought to be loyal to the decision and not be trying to find ways to

have their own way after all.

Two persons cannot walk together without yielding more or less to each other. Two bodies of people cannot affiliate without yielding on some points; and practically all the evidence goes to show that the more strict yields to the more liberal; the one gives way to the other, and practically ceases to exist. Who wants that to happen to our church? And yet that is just what has been happening to us. Never before did we make such strides worldward as during the last few years. A few years more of such progress (?) and we shall cease to exist as a plain people. There are many in the church who do not want to go that way. When they came out from the world and said they were forsaking it, they meant just that; and they cannot see any reason to go back to the world again, for it is no better now than it was before when they grew tired of it and left it.

We are not judging these other people and churches. To their own Master they stand or fall. We have enough to do if we keep ourselves as He wants us to. All we say is that their way does not seem to fill the bill, does not go in the direction and as far as we are told to go. For us to walk in that way would be sin to us, be-

cause we should not be walking by faith, and in these matters whatsoever is not of faith is sin. We cannot do otherwise than we promised to do. God help us to remain faithful to the profession we made many years ago. We cannot go wrong when we walk in the way which he marked out for us. We should like to have more go along with us, for we like company, but we cannot leave his road in order to have the company. We are simply doing the things that we believe are right, and with his help we intend to keep on doing them till he calls us to another world. Can we honestly do more or less than this?

Jesus said to his chosen ones, "Ye are not of the world." Why, then, should we wish to be like or to travel with the world in things that are contrary to His Word? We have a history which ought to fill us with satisfaction, for it is a record of men and women who dared to live according to their convictions during times when such living was anything but easy. But in these days, when there is nothing but our vain desires to hinder, we are leaving the way which the fathers trod. We are proud of those who went before us; we speak and write of what they did and suffered for the cause of Christ. Will those who

come after us be proud of us if we depart from the plain way? Of course that is not the main thing, this having others think well of us; but it is a great thing to have others feel that we have stood for the truth, for it encourages them to take the same stand.

No, we are not ready to surrender our identity as a church; we are not going to be or act as do those who we believe are not carrying out the commands in full. We are not going to be interchurch or interworld, or anything else of that kind; for long ago we promised not to, and the longer we live, the less reason we see for turning back. We are nearing the end of the course, and we could not be faithful to the church if we helped to turn her from the narrow path.

If we could get closer to Christ by joining bodies who do not practice as we do, it would be a different matter. But instead of getting nearer to him we get farther away from him when we cease to obey any part of his teaching. We would not hinder any church or society in any good that they may do, for there is need of all that can be done. But we feel that we must not be hindered from doing our duty by doing less than we are commanded to do.

We have improved in some

things, but in others we are not so well off as we were before we took on so many new ways; and we do not feel that the gains are as great as the losses. We may have been too strict in some things, but now we are decidedly too loose in more things. And, anyhow, it is better, safer, to be too far from danger rather than too close to it. It is not our business to see how near we can be like the world and still follow Christ; but it is our most important business to see how much we can be like him in character and work and disposition. It does not matter whether the world is near or far, not even whether it exists, so long as we are near to Christ and are following in his steps. We cannot be perfect, but we can strive for perfection; the command is to be perfect even as our Father in heaven is perfect. The church, being composed of fallible men and women, cannot be perfect; but it must go on toward perfection if it is to be considered worthy of being called the church of Christ.

Let us not lose our bearings. There are many influences which would take us from the narrow way. Some of them seem all right. But let us not forget that it was foretold that such things would come. We love the church, and we are not

going to inter her by giving up the doctrines which have been our guide so long. The question is for us to answer now that was put to the disciples long ago, whether we will forsake the Master. What other answer can we make than the one which they made, "Lord, to whom shall we go? thou hast the words of eternal life." Joy, peace, usefulness—we want them here; joy unspeakable in the presence of God—we want it over there. What does the rest matter? Let us be faithful unto death, faithful to Christ and to the church.

—Grant Mahan, Rehobeth, Md.

DISRESPECT FOR AUTHORITY.

Leander Smith

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good." II Timothy 3:2-4.

I have just read a timely editorial in the American Journal on respect for authority, in which it quotes Abraham Lincoln in the statement that if America should ever come to the danger of disintegration it would be through lack of respect for authority.

Said the great President:

"Let reverence for the laws authority be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in the schools, in seminaries and colleges. Let it be written in primers, in school books and in almanacs. Let it be preached from the pulpits, and proclaimed in the legislative halls."

The danger against which Lincoln uttered so eloquent a warning and plea is far more obvious now than it was in 1865. In business and social life, in public and private, in the home and in the school and in the Church, we have made alarming and lamentable progress in the spirit of self-will and lawlessness.

The flapper of both sexes as perhaps her, (his) outstanding characteristic, lack of respect for wisdom of her parents (or his parents). Lack of exercise of parental authority really must take first blame for the willfulness of self-assertion that later in life exercises itself in rebellion against authority in school, college and Church and yet later makes lawless citizens.

The cheapness of human life in America is amazing. And all due to the lack of teaching the principles of the Gospel. The number is large of men and even of women who have

in the back side of their heads the idea they will kill under certain provocations and go prepared for that eventuality. But, perhaps the two outstanding manifestations of rampant lawlessness in America may be found now in the attitude of church members to the authority of the Church, and of the

public toward national prohibition. You may laugh at prohibition laws. The libertine laughs at the marriage laws. The anarchists laughs at property laws. Watch out that your children do not laugh at the law of Christ!

(Continued to Nov. 15 Issue)

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

Daily Readings.

NOVEMBER.

1. Thu.—2 Thess. 1, 2.
2. Fri.—2 Thess. 3.
3. Sat.—Acts 18:18-23; Gal. 1.
4. Sun.—Psa. 121:5-8; Prov. 23:29-35; Psa. 63:1-7.
5. Mon.—Gal. 2.
6. Tue.—Gal. 3.
7. Wed.—Gal. 4.
8. Thu.—Gal. 5, 6.
9. Fri.—Acts 18:23-19:22.
10. Sat.—1 Cor. 1.
11. Sun.—Psa. 67, 98.
12. Mon.—1 Cor. 2, 3.
13. Tue.—1 Cor. 4, 5.
14. Wed.—1 Cor. 6.
15. Thu.—1 Cor. 7.
16. Fri.—1 Cor. 8, 9.
17. Sat.—1 Cor. 10.
18. Sun.—Matt. 9:35-38; Luke 8:1-3; Jno. 3:16, 17; Psa. 40:1-10.
19. Mon.—1 Cor. 11.
20. Tue.—1 Cor. 12, 13.

21. Wed.—1 Cor. 14.
22. Thu.—1 Cor. 15.
23. Fri.—1 Cor. 16.
24. Sat.—Acts 19:23-20:1.
25. Sun.—Jno. 17:18; Matt. 28:16-20; Acts 1:6-8; Isa. 52:7-12.
26. Mon.—2 Cor. 1.
27. Tue.—2 Cor. 2, 3.
28. Wed.—2 Cor. 4, 5.
29. Thu.—2 Cor. 6, 7.
30. Fri.—2 Cor. 8.

Outline of Acts.

- I. The Church at Jerusalem. 1-7.
- II. The Church in Palestine. 8-12.
- III. The World-wide Church. 13-28.
 1. Paul's First Missionary Journey. 13:1-15:35.
 2. Paul's Second Missionary Journey. 15:36-18:22.
 3. Paul's Third Missionary Journey and Voy-

age to Rome. 18:23-28:31.

The Book of Acts is supposed to have been written at Rome about A. D. 65.

"It has sometimes been called the 'first missionary report, but with no financial account.' " It is the great missionary book of the New Testament.

Galatians.—"This epistle is peculiarly interesting, as it contains a record of the evidences of Paul's apostleship, a sketch of his life after his conversion, and a masterly elucidation and defense of the plan of salvation through the Lord Jesus Christ.

"The extraordinary compression, richness in agreement, and convincing character of this epistle makes it a masterpiece even among St. Paul's writings."

The Church at Corinth was established on Paul's missionary journey under severe protest of the Jews (Acts 18:1-18). On his third journey, while he was at Ephesus, he wrote the church at Corinth a strong letter. Through several sources Paul had learned that the church was drifting away from its moorings (1 Cor. 7:1; 1:11; 16:17). He took this seriously to heart and wrote them a letter in the tears of a father's love (2 Cor. 2:4-11), and he also sent two brethren

to deliver his message (1 Cor. 4:17; 16:10, 11; 2 Cor. 8:6; 12:18). These brethren apparently were Timothy and Titus, and their presence was without doubt of great service to the church under these circumstances.—Hoff.

Second Corinthians.—Learning from Titus in Macedonia.

. . . that his first epistle had had on the whole the effect he desired, but that a minority, influenced by schismatic teachers, opposed his influence and depreciated his apostolic authority. St. Paul wrote his second epistle, in which he heart for his converts and his pours forth all the love of his righteous indignation against his adversaries. These two epistles, more than any others, reveal to us the personality of their writer, and also the inner life of a great Christian congregation in the apostolic age.—Bible Dictionary.

Almighty Lord, the sun shall fail,
The moon forget her nightly tale,
And deepest silence hush on high
The radiant chorus of the sky;

But, fixed for everlasting years,
Unmoved amid the wreck of spheres,
Thy word shall shine in cloudless day
When heaven and earth have passed away.

—Sir Robert Grant.

Heaven and earth shall pass away, but my words shall not pass away. (Matt. 24:35; Mark 13:31; Luke 21:33).

It is not yet too late to begin a Three-Year Course of Bible reading. See October Monitor.

BIBLE MONITOR

"For the Faith Once for All Delivered to the Saints"

VOL. II.

November 15, 1923

NO. 13.

DIVERS AND STRANGE TEACHING.

That other teaching to which reference was made in a former issue is found in Heb. 13:8, 9, and reads as follows: "Jesus Christ the same yesterday, today and forever. Be not carried away by divers and strange teaching." We are informed here that Jesus Christ is always and ever the same, that with him there is no variableness nor shadow of turning, and it is clearly implied that we as His followers should be like Him, the same yesterday (in the past) today (now) and forever (for all time to come). For if we have not this unchanging "spirit of Christ" but are "tossed to and fro with every wind of doctrine", we are none of His. Hence we are commanded to be "steadfast, unmovable always abounding in the work of the Lord." And when once again we become filled with this unchanging spirit of Christ-likeness we shall not want to be forever changing and trying to rival the world in amusements or outdo it in entertainments. We shall not "think to change times and laws", but will be content to embrace the heaven-ordained

doctrines and laws handed down to us by the fathers of the past. Every new fad, theory or teaching, seems to have a wonderful fascination for some folks. No difference how "divers or strange" it may be just so it's new and different. It's no more harmful for a young lady to take up with the newest and latest fad and fashion than it is for us to take up and be "carried away" with the newest and latest fads and forms of religion.

It's only in recent years that you heard anything about the post millennial theory, or the teaching that Christ will not return to earth until the millennium is past. This is a "divers, strange teaching", and we should not be carried away by it. Then, too, the virgin birth of Christ was never questioned in apostolic times or by our church fathers and teachers until modern times. It's a strange teaching, and some are "carried away" by it. Likewise, the no hell-of-fire and damnation theory is a modern, "divers and strange teaching", and thousands are going to eternal death while being "carried away" by it.

Just so, the question of tithing was never magnified until

recent times, a "divers and strange teaching", never enjoined upon their followers either by Christ or His apostles, nor insisted upon by the founder nor fathers and leaders of our church until very recent years. Do not understand us to be opposed to mission work or to raising means to carry it on. But let us not wrest the scriptures in a vain attempt to bind a yoke upon the neck of the church that was never so bound by Christ or His apostles, or by our fathers of the past. Neither let us "compass land and sea" to bolster up a plea that has no foundation in the scriptures.

And in the same way, the use of instruments or music in worship, the salaried ministry, licensing of women to preach, opening the way for holding political offices that conflict with the gospel, and for practicing law are "divers and strange teachings" with which some are "carried away". We are not to be "tossed to and fro by every wind of doctrine" and Paul tells us: "Tho we are an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed". And "if any man preach any other gospel unto you that that ye have received, let him be accursed." Gal. 1:8, 9.

Paul never preached the gospel of tithing, salaried ministry, instrumental music in worship, licensing of women to preach, etc., etc., but says let those who do, be accursed. In Paul's estimation, all these are "divers and strange teachings" by which he says "be not carried away." Then how about those who are? There remains another teaching in the passage under consideration, which we wish to notice in another article to appear later. It is so applicable to our time that we should be derelict of our duty and do injustice to the passage and withhold from the reader what is justly do him and from the church a warning that may prove of inestimable worth to its membership if we fail to do so.

While waiting for it, let's turn to the text and read farther down, ponder deeply and pray earnestly, and above all, let's turn from these "divers and strange teachings", that "other" gospel and the men who preach it.

Lulu M. Kesler is Business Manager to whom all business matter should be addressed. However, if addressed to the editor, or to the "Bible Monitor" it will be properly cared for.

OFFENDERS THEN AND NOW.

Not a great many years ago an offender was considered by our church to be a person who had violated some church decision or some plain gospel teaching. It is not always so in these modern days when the church which used to make it a point to keep separate from the world in appearance tries to imitate the fashions of the world in more ways than one. Not long ago we heard of a member who was brought before a committee from a district meeting for having dared to stand up in council meeting for the declared teaching of the church. It seems that there must be something decidedly wrong when such action can be taken by a part of the members of a congregation. It has been quite evident in recent years that we were not holding fast the things which we have heard, but it does not seem possible that we have let them slip so far that keeping the rules of the church is considered sufficient reason for bringing a member before a committee for trial.

In former days the offender was required to make an acknowledgment for having done what he should not. Must a member, or can a member, now be brought to trial for doing what he believes to be

right, and what the church has always taught was right? We had some peculiarities that were not so well liked, and perhaps some of the things we did were unnecessarily peculiar; but they had at least the virtue of being true, and their purpose was to keep the members true to their Lord and Master. Another thing about them was that they hurt no one, unless it was the one who was too proud to be willing to appear peculiar. We think that we have not gained in anything, but rather have lost, by laying aside so much of what used to be common among us.

A good old brother and sister went to visit a daughter who had married one of the professors in a Brethren school. One evening there was quite a gathering at the home, and a number of quite fashionably dressed persons came for the evening meal. Gold jewelry was in evidence, but nothing to show that the persons who came held any peculiar doctrine or believed in obeying the Scriptures. After it was over the daughter was asked by one of the parents whether any of those who had been present were members of the church, and was told that they all were. At one time these persons would have been considered as violating the Gospel and would have been asked to

make a confession, for they had not kept their word to the church or to Jesus when they came to the church. And yet in these days such persons are not only not called in question but are encouraged to do wrong by being given positions of honor and trust in spite of their transgressions.

A good sister said she had never been made fun of by any worldly person for wearing her peculiar headdress, but that members of the church had made fun of her for wearing it. Persons who have no more honor than that are not fit to be in any church until they have repented of their sin of lying, not only not keeping their own promise but trying to ridicule another and thus force that other also to violate a solemn promise. And yet members who do these things are considered loyal and good. This is not the time or the place to discuss the merits or the demerits of any peculiar form of dress, though the Gospel plainly teaches that the follower of Christ must not be like the world in its fashions. Indeed, one cannot be like the world and be a follower of Him, for He said that we cannot serve Him and the world. It is bad enough for an unbeliever to try to lead any professed child of God astray from the faith; but what can

we say of one who has promised to be faithful and yet does the same thing?

One of the greatest dangers which our nation faces is not that there are law-breakers, but that we have so many men who after promising to keep and enforce the law encourage violations of it. And there is the danger to the church. In the church are brethren holding positions of trust, who are betraying that trust by letting their influence be felt on the side that stands for bringing the world into the church. They promised to obey and teach the peculiar doctrines of the church, which are all based on the New Testament teaching; **and they are doing neither.** They are just as dishonest, and more deserving of censure, than the holder of a political office who fails to do his duty by enforcing the law. The devil and all his aids cannot overthrow the church, unless they get inside of the members of the church. Paul wrote of the perils he had undergone from false brethren. What are these who try to overthrow the faith of those who are their fellow-believers? Persons who can do that were not converted when they came to the church, or they have fallen away since their profession of faith; and in either case they have no business in the church until or

unless they repent and live true to their promises made without constraint before God and man. There is but one of two things that such persons can honestly do: one is to come out and say openly that they have ceased to believe as they did and that they wish to be dismissed from church fellowship; the other is to repent, ask God and man to forgive and pray earnestly for a renewal of faith. The utter folly of professing to serve Christ while doing the devil's work!

These conditions are found among us, and more often than formerly. What are we going to do about it? We cannot go on in this way, for that means ruin in a few more years, the complete identification of the church with the world. The world passes away and the lust thereof, but the Word of God endures forever. We cannot have both, which makes a choice necessary. Everyone in the church has said that he or she has chosen the Word. But in many cases the attitude toward the things of God shows that the choice was not made, that those choosing have not been and are not true to their profession. Where do they belong? What shall be done about it? Are they the church? If so, what are the rest of us? The time for hesitating is gone by and now is

the time for action. Unless we are to cease to be the peculiar people we have professed to be for more than two hundred years, we must take a stand. Let those who are for the world go to and with the world; but let those who are for Christ remain true to Him and refuse to become partakers in the evil work of those who profess to be brethren. A separation from evil in and out of the church is needed. May it come soon.

DISRESPECT FOR AUTHORITY.

(Continued from Nov. 1 Issue)

This is none too strong. The bootlegger, the agitator against prohibition, and the purchaser of bootlegger whiskey are all lawless citizens. Twenty-nine government officers have been murdered by this lawless mob. One of the most sinister figures in the whole business of lawlessness is that many otherwise supposedly good people will joke about the infraction of the civil and divine laws and spend their time railing against the government and the Church.

The lack of respect for authority is one of the most ominous signs of the day in this country. The churches and schools and both the religious and secular press have a most

important duty to perform in relation to this awful evil.

The ape-ancestry educational foolishness, which has obsessed a large element of those persons who regard themselves the educational hope of the nation, unless it can be checked, gives us little hope of proper aid from the schools in the enforcing respect for authority. For if man has beast in his veins, it is foolishness to talk to him about respect for human or divine authority.

The Fatal Bias: On this point we quote Prof. Graebner: "The warfare of philosophy against Christian faith is readily explained. Man is corrupt. He loves sin. He is conscious of his guilt and fears the penalty. Hence every avenue of escape is welcome, if only he can persuade himself that there is no God, no judgment. Man is proud, he desires no Saviour. Hence the effort to prove that no Saviour is needed, that there is no guilt attached to sin, that there is no absolute right and wrong." Nothing could be further from the truth. Man, even cultured philosophical man, wants to have no restrictions placed upon his pride and selfishness; hence it is necessary to rid the mind of the fear of Divine justice; hence the desire to demonstrate that **God has no attributes**, such as that He is

"just" for instance. The Psalmist describes this attitude in the words, "Let us break their bands asunder, and cast away their cords from us."

No one who has grasped the inner motive of all "Scientific" effort to demolish faith can fail to understand why the many greet with such jubilant acclaim every new attack upon the Bible.

In the final analysis, our only hope is to get back to the Gospel of Jesus Christ our Lord, and for the churches and ministers who are willing to stand for truth and for God whether they will refuse, need to cry aloud and cease not, challenging the conscience of this nation to a new respect for authority.

—1307 West Fillmore Street,
Phoenix, Arizona.

PERVERTING THE GOSPEL.

A. W. Zeigler.

Paul said there were such in his time, that would pervert the Gospel of Christ, and in this modern age we have many of that class and we need not go outside the Church of the Brethren to find them. It is no wonder the salutation of the Holy kiss is disappearing and the prayer covering and the nonconformity principles of the church and the man made

principles coming in the church; such as the individual communion cup, the instrumental music, band concerts, church suppers and what all may we look for. The hired pastor is here, the licensing of women to preach and the licensing of boys to preach, all those things come in the church by perverting the Gospel of Christ and the people that do not search the Scriptures for themselves will soon take up with those things, for they suit the carnal mind. Listen to what Paul said, Gal. 1:8, "But though we or an angel from Heaven preach any other Gospel unto you than that we have preached unto you, let him be accursed"; and I Cor. 14:37, 38: "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord, but if any man be ignorant let him be ignorant"; and II John, verses 6, 9, 10, 11: "And this is love, that we walk after His commandments. This is the commandment, that as ye have heard from the beginning, ye should walk in it, whosoever transgresseth and abideth not in the doctrine of Christ, hath not God, he that abideth in the doctrine of Christ hath both the Father and the Son. If there come any unto you and

being not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed, is partaker of his evil deeds."

Now, how can we walk after His commandments as we have heard them in the beginning. If we change them and do just what they say we should not do? If we say what Paul wrote in the beginning, was only for them at that particular time and it does not apply to us now, and say if Paul was here now he would not say that. If we can change any one passage of Scripture like that. I would like to know what commandment we could not change, with the same logic, what would such a Scripture profit us if it was only for the age in which it was written? II Tim. 3:16, Paul said: "**All** Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Notice, he said all Scripture, not just part of it, but all of it. So then if we change any part of it, we make God a liar and Paul a hypocrite.

Whenever anyone tells us that these modern times have changed things so we cannot apply the word to us at this time, we can do as the Scripture says, "mark them", neither would I argue the case with them that put out such teach-

ing, for there would be no use to try to prove anything by the word of God, for they would only believe as much as they wanted to and if any one will not accept the plain, thus saith the Lord, how could you prove anything to him; for that is all we have to prove the doctrine of Christ by, is His word.

—1018 Willington, Waterloo, Ia.

* * * * *

**QUESTION AND
ANSWER
DEPARTMENT**

* * * * *

Are we to understand Jas. 5:13 as expressing commands or permissions?

This depends upon the force of the word "let" as used in this passage, which reads thus: "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."

The word "let" is used in the sense of "permit" more frequently than in any other sense. It is less often used in the sense of a command.

In Lu 22:68, "Ye will not answer me nor let me go." Jno. 19:12, "The Jews cried, if thou let this man go," and Heb. 2:1, "Lest at any time we let them slip" and other similar pas-

sages "let" is clearly and in the sense of "permit". But, in such passages as Jno. 14:31, "Arise, let us go hence." 1 Cor. 11:28, "But let a man examine himself and so let him eat of the bread and drink of the cup, 1 Cor. 7:11, "But should she depart, let her remain unmarried" and verse 12, "Let him not leave her", and Matt. 5:37, "But let your yea be yea" and similar passages the word "let" clearly implies a command, and has generally been so understood.

No it remains to see to which class Jas. 5:13 belongs.

Surely no one would refuse to permit an afflicted man to pray, or a merry man to sing or a sick man to call for the elders and be anointed, or the elders, to perform the service. So that if "let" in the passage be used in the sense of "permit" the passage is superfluous.

But being used in the sense of a command as in the second class of examples given, its meaning is clear. It becomes a duty, a command to the afflicted to pray, the merry to sing, the sick to call for the elders and the elders to respond to the call.

Just as we are commanded to "let our ye be yea," to "let a man examine himself and so let him eat" and to "let our light shine before men."

Hense we say the sick of the church are commanded to call for the anointing, a gracious privilege thru which they may receive rich blessings; just as the penitent sinner is commanded to be baptized; a gracious privilege thru which he receives wonderful blessings.

—B. E. K.

THE DOCTRINE OF CHRIST.

J. H. Beer.

John 7:15-18: "And the Jews marveled, saying, how knoweth this man letters, having never learned?" They evidently meant to say he had no scholastic learning not even sufficient to know his letters.

Where in all the universe was there to be found an institution teaching a doctrine like Christ taught, echo answers where? There was none. 1 Cor. 1:21: "For after that in the wisdom of God, the world by wisdom knew not God. It pleased God by the foolishness of preaching to save them that believe."

In verse 16 of text at the head of this article Jesus answered them and said, "My doctrine is not mine, but His that sent me," ascribing to God, authorship and authority. "If any man will do His will he shall know of the doctrine, whether it be of God or

whether I speak of myself." This doctrine that the worldly minded have outgrown, God has intended to be perpetuated to the end of the world. Matt. 28:20: "Teaching them to observe all things whatsoever I have commanded you: and lo I am with you always, even unto the end of the world." 1 Tim. 4:16. Paul entreats Timothy to "take heed unto thyself and unto the doctrine, continue in them, for in so doing thou shalt both save thyself and all them that hear thee." In accepting this doctrine it will often cause the world to hate you, because its teaching and principles are different from the world's ways. John 17:14-16: "I have given them thy word, therefore the world hath hated them." 2 John, v. 9: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God, he that abideth in the doctrine of Christ, he hath both the Father and the Son." "If there come any unto you and bring not this doctrine, receive him not unto your house for in so doing you are partaker of his evil deeds." In this day of worldly entertainments and pleasure seeking professors there are many who oppose the teaching of the doctrine of Christ.

It was the preaching of Christ's Gospel that caused

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men to oppose Paul and Silas who were persecuted for righteousness sake; this same gospel will stir people today who love darkness rather than light, so do not think you can be a true witness of Christ, and compromise His doctrine to please the world. "If ye were of the world, the world would love its own, but I have chosen you out of the world therefore the world hateth you." Some of the distinctive doctrines of the New Testament are the Virgins Birth, Matt. 1:23-25; 2:1-11. The Deity and diomity of Christ, Matt. 3:17; 17:5. The new birth, John 3:3-5. The new man in Christ. Washing of feet, John 13:4-6. The Lord's supper, John 13:14; 1 Cor. 11:20-34. The partaking of the communion, 1 Cor. 11:25; Luke 22:20. Sisters prayer veil, 1 Cor. 11:5-13. Anointing the sick with oil, James 5:14-20. The doctrine of non-conformity to the word, Rom. 12:1-2.

James 4:4. 1 John 2:15, 16. 2 Peter 2:20-22. To be a Christian means more than a profession. It means to reduce to practice the teaching of the New Testament, that is sealed by the precious blood of Christ. Matt. 7:21, "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of Heaven but he that doeth the will of my Father which is in Heaven." See also Matt. 7:24-27.

When God gave His last word of revelation to John on the Isle of Patmas, the closing part of this record says, "blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the city, (Rev. 22:14-15) "He that hath an ear let him hear what the Spirit saith unto the churches."

—Denton, Md.

SIN.

"Vice is a monster, of such
frightful mien
That to be hated, needs but to
be seen;
But seen too oft, familiar with
its face,
We first endure, then pity,
then embrace."

From the fact that I have
quoted this couplet of Pope be-
fore in the Monitor, you will
come to the conclusion that it
is a favorite stanza with me,

and you are correct. That couplet is almost amazingly truthful and suggestive. It exactly describes the history of the Jews. It portrays exactly the retrograde of Holiness among men, and the Apostasy of Churches. It is an epitome of all the transactions between God and mankind and between mankind and the devil.

O, how to evil the devil allures us! O, so softly, so pleasantly, so tenderly, so charmingly, so affectionately! "See our magnificent buildings," "Hear our sweet music." "See our diamonds and jewelry," "our beautiful dress." "Isn't it pleasant to the eye?" "Isn't it delightful to hear the melody of our music?" "Let us be sociable together." "Let us enjoy ourselves." "Here you have the whole world and all its glory before you." "Let us eat, drink and be merry." "Bare your bosom to the pleasant evening air." "Come to the dance, let us go joy-riding."

So, from the window at my house, I saw them whirling along in the twilight, the simple ones together, in the black and dark night, the woman attired as a harlot, and each with a subtle heart and demeanor.

"I have peace offerings with me," said the one; "the good-man is gone away, and my

spirit is lonely and I do long so for company and pleasant rides in this warm summer air."

"We can take our fill of love until the morning," said the other, "for I have a bag of money with me, and who cares for expenses?"

With his much fair speeches, he caused her to yield, and with the flattering of her lips and the depravity of her heart and enticing exposure of her nakedness she proved a willing captive; "and he goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks."

Before morning five pistol shots rang out. They carried his dead body to the morgue, and she ran to her husband pleading for mercy. A dart had passed through his liver, and intense anguish had rended her heart.

This is not fiction at all, it is the portraiture of a real tragedy in our midst, quite recently.

Wives, your husbands may not always see you, but God does. Husbands, the eyes of the Lord run to and fro, in every place, beholding the evil and the good, throughout the whole earth: (2nd Chron. 16:9) and (Prov. 15:3).

He can see in the dark better than you can. He can see you

in the secret chamber.

Traveling men, please remember this. Read Proverbs 7.

Young men and maidens, read Proverbs, Chapter 7.

Everybody, read Proverbs, Chapter 7. It may save your character. It will do you good. It will prevent many sorrows. Harken unto me now, O, ye children. Many have been cast down and wounded. Many strong men have been slain. Many charming girls have been ruined. Many families have been rent with sorrow and grief. Many mothers hearts have been broken. The lives of many men, young and old, have been blasted for time and eternity, by not reading and heeding Proverbs 7. There is counsel there, and sound wisdom. Don't look upon the wine when it is red. Don't look upon the charms of a woman that belongs to another. The results, morally, eternally and often physically are disastrous, in the extreme.

Sin is a monster. And in the foregoing case, you sin against God. You sin against your neighbor and your own family. It is a triune sin, from the triple coils of which it is almost impossible to extricate yourself.

—J. L. Switzer

Renewals are coming in nicely. Have you sent in yours?

Regular subscriptions also are coming in daily and the "Monitor" family is growing. Perhaps your neighbor would like to enroll. Ask him.

SALVATION IS BASED ON CONDITIONS.

By Chas. M. Yearout

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

It will be observed here, that entering into the New Jerusalem is conditioned on **doing** the commandments. That being a fact, upon what do people base an expectation of entering into the City, who do not do the commandments?

According to modernism and its interpretation, "Just so you belong to some church, and affiliate with them in their services that ignores much of the teachings of Christ and the inspired Apostles, you are alright." But be assured of this fact, that we will not be judged by the interpretations and opinions of men, but by the words of Christ. Jesus says: "I judge no man, but the words which I have spoken shall judge in the last day."

In order to salvation, a person must believe in Christ and accept of His teaching as the

rule of His faith and practice. "Ye believe in God, believe also in Me." "Repent ye and believe the Gospel." Faith and repentance are conditions of pardon, fitting one for the initiatory rite of baptism. Repent ye, therefore, and be converted, that your sins **may be** blotted out, when the refreshing shall come from the presence of the Lord. Acts 3:19. Here we have two conditions with two blessings following. Repentance and conversion are the conditions, and the pend on—blotting out of sins and the times of refreshing from the Lord are the promised blessing. Upon what can a person base a hope of receiving the blessings without complying with the conditions upon which the blessings are promised?

Jesus says, "He that believeth and is baptized shall be saved." Mark 16:16. Here we have two conditions with salvation following as result. Upon what do you base a hope—expectation of being saved without faith and baptism?

It is very evident that the blessed Christ knew what it would require to save man, modern interpretation to the contrary notwithstanding. Happiness—blessedness—is conditioned on doing. Jesus says in His teaching on feet washing and the Lord's Supper: "If ye know these things,

happy—blessed—are ye, if ye **do** them." John 13:17. This represents the state of the Christian. This happiness—blessedness can only be experienced by those who "**do** these things." Modern teaching and practice to the contrary notwithstanding.

In order to become a Christian it is absolutely necessary to comply with the conditions plainly laid down in the plan of salvation; otherwise salvation cannot be attained, and it is just as necessary and important, that the Christian obey all the commandments laid down in the New Testament for him to observe. Jesus in His great and last commission says: "Teaching them (the baptized believers) to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Matt. 28:20. God is the Great Architect that designed this Spiritual building, the church, and He gave minute, definite specifications as to the kind of material of which it should be built, the foundation upon which it should stand, the chief cornerstone that should crown it, and in order that God's purpose be accomplished all the material specified by Him must be used as He directs. This will necessitate the observance of all of His commandments.

Modernism has expunged Christ and His teachings in many respects, and sad to say, many of our Brethren and Sisters have been swallowed up in the whirlpool of indifference, and disobedience. The teaching, "It makes no difference, it is just as you believe, we are all going to the same place, it is of no consequence upon what road you travel." This is a deception of the devil. Men could believe what they wanted to, and do as they pleased in or out of the church, without the coming, suffering,

(Continued in December 1 Issue)

THE STRATEGIC MISSION FIELD.

Wilbur B. Stover.

First of all I want to express my appreciation of the frank write-up by the editor, of my new book entitled "The Great First-Work of the Church,—Missions," in the July issue of the Monitor. I read that critique with the keenest interest. It must feel good to be an editor and to observe the signs of the times, and to say kind and helpful things both of people and books. Perhaps this same good spirit of the editor will permit me to make clear, a point which seems not quite clear, with respect to what I regard as the most strategic mission field of today. I am a

life-long student of Missions, and the Spirit of Missions cries out to God for the whole world, that it may come to know Him, whom to know is life everlasting.

"Have you discerned why I say that the United States is the most strategic mission field of today?" this is the crowning sentence in the discussion on page sixty-six of the book in question. The burning fact that impels me to make the statement is this: Of all the students coming to the United States for education now (about 8,000 annually), the religious attitude is of the greatest importance. It is now a recognized fact that the number who come here as Christians and lose hold of Christ while here is larger than the number of those who come as Pagans and accept Christ while here. Recognizing this present attitude of students, what is it which confronts us? These men write letters home and sooner or later go back to their mother country; they will go back as materialists, as doubters, as skeptics, as clever unbelievers, as men who have learned how to find fault with the Church, and who question the truths of the Bible. These men will stand like so many icebergs in the Christian communities of Pagan lands. There are many of

them, and their number is increasing!

Why do they lose faith, even men who come here as Christians? Several reasons may be assigned: first, the contrast between the native Christian Church on the Field and the ease-loving fault-finding covetous Church in America is very great. Second, the contrast between what the missionaries teach and the home Church actually practices is pathetic. Third, the open door to the American brothel means spiritual death to many unwary men of all lands. Fourth, it is not often that the foreign student finds himself welcome to our churches. It is with difficulty that he feels himself at home. And fifth, we fall out when it comes to religious conversation with strangers. They are always at home on religious subjects, even with strangers, while we in general find it easiest to avoid such discussion, unless we know each other pretty well.

Now I need not tell you that missionaries have a heart-ache when facing conditions of this kind. America is **not the most** needy field of the world. It is **not the largest** field. But I think you will agree with me that our home-land is the great storm-center, the most strategic nation in the world today. And this applies especially to

the Church and to Missions. If our work in India and China and Africa, to which you and I give, for which you and I pray, will not be ethically and morally supported by the home Church, what will be the outcome? This is the great liberty country, the great wealthy country, the great religious country of the world, in the eyes of all foreigners, and unless we can show them by our lives that it is of a truth the great religious country, they will feel that we are shamming when we send out missionaries.

We must send out more missionaries, not less. We must make larger contributions, not less. We must exercise greater faith, not less than what we have been doing. And besides, we have got to take a straight look at ourselves. Will the work we are doing, help others to accept Christ? Have we a worth-while sense of proportion in spiritual values? Is our general attitude to the foreigner calculated to be helpful to him? Have you, Brother Editor, ever won a "stranger within thy gates" to the Lord? Have your contributors become accustomed to making efforts to win other folks, especially foreigners, into the Kingdom? Have they been successful in such efforts?

Last summer in Ohio an agent came to the door of one

of our homes, selling rugs. The good sister told him she did not wish to buy, and as he turned to go, I called to him, "Say, brother!" He turned and I continued: "Is business pretty good today? Why are you out selling rugs?" He answered: "Yes, thank you, pretty good. I am doing this to help pay my expenses in college." "Good," I said, "and where are you a student? How many of you are together?" He replied that he was attending the Ohio State University, and that some 20 were together. Again I queried: "May I ask what country you came from?" He replied, "South America." Then I guessed, "Brazil?" He said: "Yes, how did you guess it?" I answered, "Brazil is the largest, and for this reason only I said Brazil." Then after a few other words I ventured: "And say, Brother, in the university, how is it with your religion? Are you coming to love God more? Is He more real to you the while? Are you growing in grace? Do you feel that you have Jesus by the hand every day?" At the mention of religion, the young man took his hat off, came closer up to me, and thus stood as we calmly talked over the greatest things of life for fifteen minutes. I exhorted him to be true to the Bible, and to God the Father of us all, and

to Christ the Savior. He thanked me for what I said. It was a gracious experience to both of us.

Compare that with another experience of mine. A good brother and I were talking of our love for the Church. He said he wanted to serve the Lord, in the Church, to the full extent of his ability, he wished the Church to be pure, he wished the Church to be like the Apostolic Church. I asked him how many foreigners lived within five miles of his home, and if there was any Sunday-School work being done among them. He said there was a lot of them, but he thought that no work of any kind was being done for them. He said they rather resented mission work. I said: "Brother beloved, here is your mission field. You go to it, seek an approach, win their regard, gain their affection, open a Sunday-School for their children, teach English to the whole crowd, presently invite them to come to our Church to worship with us. In time these people will apply for membership among us." Can you imagine the reply? The good brother said in surprise: "What would we do with them?" Now I submit that the Apostolic Church knew what to do with them. We must reach out for all folks, to win them. We must

quit finding fault with others, finding fault with the Conference, finding fault with the elders, finding fault with the Church! Carping criticism never did good to anybody. Constructive, helpful criticism is like the fervent effectual prayer of a righteous man, it availeth much. Let us gather in, let us build up, let us conserve.

Is a change of base contemplated, or even suggested? Not to my knowledge. But that there is a need for something is very evident to any thoughtful brother. Time was when there was no one to go to the mission field. Now there are many. Time has changed. If I were to write **but one essay** in the next month, it would be a **call to prayer**. Volunteers far in excess of funds to send them. We must pray to have our hearts open to the spiritual needs of the world. The order of things is definitely given in the Lord's Prayer, placing the need of the world before the need of the individual. This is the divine plan. "Thy kingdom come," is in advance of "Give us this day our daily bread." Our prayers must be abundantly increased, our Church must be more abundantly a missionary Church, our wealth must be more fully for the missionary endeavor everywhere. This is the need. Dear Brother, if

you think the work ought to be carried on without the expenditure of money, will you try it out on one of your contributors? Ask some one to go to Russia and begin mission work there. Russia is a tremendous mission field at this moment. At least one of your correspondents is a brilliant language student. Ask him to go, without money and without wage. Tell him to erect his own bungalow. Tell him that as he is a Gospel Missionary his children need not go to school, they will get everything by the fact of their association with him. Will he go? Perhaps some of your readers have some boys who might be willing to go. Or some of your own children might be willing to go. The Gospel says GO, and our present method of abiding the will of the Word, you seem to think is not in harmony with that Word. Brother Editor, I am in full earnest. Your criticisms I take kindly. But I see nothing offered instead. Therefore they prove of no value. You know what I think on this, if I speak real frankly? If you seek out and find several men to go to some needy field, and they go two by two, go at their own expenses, into new fields, with or without bringing it before the Conference, go and make good: if they win others to the Lord and his Church,

and establish churches in non-Christian lands; after some years of service if they return to tell of their victories in the Gospel, accompanied perhaps by several of those whom they won to the Master; if you do this thing, and do it well, and without financial consideration entering in anywhere, you will do well, and God will bless you abundantly. Our present method is not perfect. But I take it as the best we know. If you demonstrate a better way, both you and the way will receive the praise of men and of God. No, do not do it for the praise of men, but remember good men have eyes, and can see, and they will praise you for it and adopt it. Honestly, Brother, I say start something worth while!

—Mt. Morris, Illinois.

* * *

Remarks:

In the first place we were asked to give a write-up of the book in the "Monitor", and we should have been untrue to ourself had we done otherwise than give our convictions in a clear-cut, yet kindly way. It was that this would be the end of it, but Bro. Stover wishes to be heard, and we gladly give him space with his suggestion that we reply.

The reason assigned as to why "the United States is the most strategic mission field of

today" is, that, "of the 8,000 students coming here annually for education, the number who come as Christians and lose hold of Christ is larger than the number who come as pagans and accept Christ while here." What stigma on the religion of the United States! But rather than considering this a reason for America being "the most strategic mission field of today," we would say it indicates a great need of reform in American religion.

Should those students see that we "possess what we profess," they would be more favorably impressed with our religion; more would accept it and less reject it.

And rather than show them that it is "a great religious country," we should be able to show them our religion is an exemplification of evangelical Christianity, not merely of religion. Vast difference between religion and Christianity. You may have any old kind of religion, you know, and not be a Christian. We shall have more faith, make larger contributions send out more missionaries when confidence in our leaders is restored and the missionaries sent out become true exponents of "the faith once for all delivered to the saints" and in their lives and appearances become true representa-

tives of the Church.

We are not in position to speak for our contributors, but as to ourself, we have met very few foreigners, "strangers within our gates", and still fewer with whom we could converse, besides we should hesitate to speak very loudly of what, by the grace of God, we have been able to accomplish for Him.

The sacrifices made, hardships undergone, persecutions endured, afflictions borne, the want of the common comforts of life, the poverty and want we have experienced in an effort to do something "worth while", would compare favorably with any such like things experienced by our dear Bro. Stover.

Very few of our contributors are personally known to us, but from the spirit of their writings we esteem them men and women of God whom "grace controls", and our dear Bro. Stover would hardly dare impeach them.

Yes, it does arouse a sense of "good feeling to be an editor" when by reason of censorship the departures from the faith, and the innovations being brot into the church, care not, thru the regular channels, be brot to light and denounced, and the principles of the church upheld and maintained. In such cases an editor

and a "Monitor" are needed. Furthermore, we presume the feeling that comes over "a life-long student of missions" who is granted the rare privilege of sight-seeing, or reveling in the wonders of nature and its curiosities of enjoying the best there is in the way of hospitality and of traveling accommodations, while touring the country from east to west, and from north to south, at the expense of the Mission Board or some one else is about as exhilarating as that of being an editor — and every editor knows something of the exultancy and thrill that comes over him when a good brother demands space to apprise him of his ability to diagnose the times and say kind things about people and books. Yes, we should "pray to have our hearts open to the spiritual needs of the world." And none of us, I presume, is opposed to mission work, but how much will the world be benefited spiritually if given a perverted gospel, or a part only of the gospel, and led to believe they can be saved in this way? Mission work can no more be carried on without money than it can without consecrated workers.

When it is known that these workers are true representatives of the church, standing for the principles of the gos-

pel as taught and exemplified by our church until recent years, the money will be forthcoming. Innovations and departures have caused our people to "sit up and take notice" of the kind of workers sent out. In the minds of many our principles are being ignored by many of our leaders and many of our workers in mission fields; and, feeling, if our principles are worth maintaining, it is useless to spend money thru workers who will not maintain them, they hesitate, and are casting about for some way by which their means can be used in dissemination and defense of principles by them held sacred.

If our principles are not to be regarded and held in a class by themselves, we have no plea for existence as a separate body of believers.

It is not so much "our method of abiding the will of the Word" to which we object, as the utter disregard for the principles of that Word by our leaders and workers sent out by them.

Now Bro. Stover, we do not for a moment, doubt your earnestness or your zeal, but just let us know that you do not in your work and teaching disregard and ignore the principles of the church as held when you became a member of it. Will you do that? And do

not the workers sent out, many of them, so disregard and ignore them? How do you and they stand on instruments of music in the worship of God, licensing of women to preach? Salaried ministry? Conformity to the world in dress, affiliation with secret lodges, games and plays associated with religious exercise? Brethren accepting and serving in civil offices?

The Monitor will give you space to tell us these things to be followed by our remarks. "We must quit fault-finding," you say. Amen. Then just leave the "Monitor" alone, or jump in and help it accomplish what it set out to do—work a reform in the church by calling us to repent and turn from the innovations and departures that are destroying the peace and harmony of the church and threatening to disrupt it. When this is done there will be no more fault-finding by the "Monitor" family.

And when it is shown the workers on the field are not in sympathy with these innovations and departures you can count on the "Monitor" family when it comes to contributions for their support.

It is these disturbing influences that made the "Monitor" a necessity. When these influences are overcome and removed its mission will have been accomplished.

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A GOOD TEACHING.

This is the other teaching to which reference has been made in the study of the passage under consideration, and Paul words it this way: "It is good that the heart be established by grace; not by meats, wherein they that occupied themselves were not profited." Heb. 13:9. This good teaching in the text is, that the heart be established (firm, fixed, settled,) not wavering or doubting, or unsettled. In another place Paul words it: "Be steadfast, unmovable," and still in another place: "Be not tossed to and fro by every wind of doctrine."

This good teaching, then, is that we should not get mixed up or entangled in every new fad, whim, or fancy in religion that may come along. It means that we have established, firm, fixed and settled convictions on the prominent, or cardinal doctrines of the Bible, and not be the dupes of designing men who by "fair words and smooth speeches deceive the hearts of the simple."

And what is true of us as individuals, may be true of us as a church, and what should be true of us as individuals,

should be true of us as a church. Had we as individuals, as a church been fully established in the doctrines of the Bible, as our fathers understood the Bible, we should not have to grapple with many of the problems that confront us now. By this we do not mean to say the fathers were infallible, or free from error on any point, or that we should not be free to think for ourselves, but before we ignore them, or depart from their principles as accepted by us when we were united with them by our baptismal covenant, we should be positively sure and absolutely certain that they fell short in some vital principle of biblical teaching. Neither are we saying we are not capable of thinking for ourselves but having subscribed to the system of faith and doctrine established and held for over 200 years by the church, which gave it a unique position, power and prestige in the world, we should not set about to tear down and destroy it. If that system doesn't suit us, let's leave it alone, set up or seek out a system that does suit us, and not destroy it by departures while professing to avow it, or by adding innova-

tions that were never a part of it, while claiming to be true representatives of those who formulated it. If departures or additions that have become a part of our present day notions have brot us nearer the Bible, (which is very questionable, and has not been proven) it were well, but this being extremely doubtful we had better have our hearts established in it until something better is discovered.

This good teaching "that the heart be established by grace," can never be a reality so long as we are doubtful, unsettled, or wavering; and is too diametrically opposed to having the heart "established by meats," things of the world and the flesh that they can never be blended or united. "Ye can not serve God and mammon" any more than ye can be a "partaker of the Lord's table and the table of devils," and when we try to mix religion with the world in secret lodges, unions, games, races and social entertainments that are worldly, we try to do the impossible. "The flesh lusteth against the Spirit, and the Spirit against the flesh." They will not mix or even blend.

When the heart is "established by grace" in the things of the Spirit, it will have no desire to be established by "meats," things of the world.

And when you see one trying to mix religion and the world you may be assured the "flesh" is playing a large part in the game. Of another thing we may be assured; and that is, when Paul says those whose hearts are established by "meats," the things of the world, they are not "profited" thereby spiritually.

Ones spirituality can not be enhanced by partaking in worldly amusements and entertainments. Then, too, it is a mistaken idea that we must try to mix worldliness with religion in order to hold the young people, and could we hold them in this way, what would they are we be benefited?

There is just as much reason to this as there is to the notion the landlords of our section (S. E. Mo.) have that they must build and equip a "Honketonk", a place for their negro tenants to dance, frolic, drink "booze", etc., in order to keep them on the farm.

A negro that can't be kept on the farm without it, or that can be kept by it, is not worth much to the landlord.

And what use has the good Lord for a bunch of young folks who can't be gotten into the church or kept there without dancing halls, gaming tables, race tracks, ball grounds and other amusements? Our young people know better than

this; and we older ones simply fool ourselves when we think such things a necessity. Our young people have a better sense of propriety than to think we should try to mix religion with the world. And if we wish to maintain a high state of spirituality among our young people we must cut loose from this modern craze for sport and fun in connection with religious exercises. No wonder the Spirit says "it is good that the heart be established by grace; and not by meats, wherein they that occupied themselves were not profited."

MAN'S WORD OR GOD'S LAW.

The words that the Lord addressed to Job in the long ago might very well be addressed in these days to some of our wise men who speak and write as if they knew more about final causes than the Lord himself; for where the Lord has said one thing they say another. But let us go to the testimony:

"Then the Lord answered Job out of the whirlwind, and said,

"Who is this that darkeneth counsel by words without knowledge

"Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

"Where wast thou when I laid the foundations of the earth? declare if thou hast understanding.

"Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

"When the morning stars sang together, and all the sons of God shouted for joy?

"Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?"

There is more to the same effect, all going to show how infinitely little is man's wisdom when compared with the wisdom of God. And the strangest thing about it all is the other men will follow fallible men rather than the Infalible God. Many men have learned much when compared with their fellows, and yet one of them, who had learned as few others, said that he had but picked up a few pebbles along the shore while the great ocean of truth lay all before him. Only God knows or can know all things; and when he speaks man should be silent. And the other men, who have not much confidence in themselves, should be careful not to follow some false leader; and all leaders who lead from God are false.

Men who say they know what man ought to do to be saved are getting to be more

numerous; and mankind is being led farther and farther from the truth, until the time has come that it is easy to believe a lie and to base their hopes of eternal salvation on the words of some man who may not be even a good man. Men have not learned to distinguish the false from the true, and are ever prone to seek the easy road to Heaven. They find the easy road, or imagine they do; but in time they will wake up to the fact that it is an exceedingly hard road, and that it leads away from instead of toward Heaven. How foolish it is to risk the most precious of our possessions on the word of a man who knows and can know nothing about what man must do to be saved, except what the Lord has seen fit to reveal. That is enough to save mankind; but salvation comes through obedience. The one great thing for man to remember is that God wants obedience. Samuel told Saul this, and Saul lost his kingdom because he would not obey. Jesus said, "Why call ye me Lord, Lord, and do not the things which I say unto you?" He says also that the words which he speaks shall judge us in the last day. Some men even scoff when a judgment day is spoken of. They do not believe in it. But the time is coming when they will believe in it,

though the belief will not bring them the happiness that it would if they believed and obeyed now. Every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. What will be the thoughts of these who are wise in their own conceits, when the time comes for them to bow and confess? They are surely among the number who think of themselves more highly than they ought to think. And such are not in a condition to inherit anything good that is eternal.

It would not be so bad if it were only men of science who science claimed to be so wise that they know more about things than the Lord. The pity of it is that many who profess to be Christians—and often they are in the pulpit—are as ready to stand in opposition to God's Word as are the others. The trouble is that men claiming to be spiritual are not spiritual, but carnal; and the carnal mind cannot understand the things that are spiritual. God help them to see the wrong influence they are having, and give them a new heart.

Quite frequently someone comes out with some startling declarations, as if he were possessed of more wisdom than any of his predecessors or con-

temporaries. And the people are so anxious "for some new thing" that they acclaim him some great one; and if he wins popular approval he has followers by thousands. He becomes a fad and is taken up by silly persons. Anyone who has passed middle age can go back in his mind and call up many such men who have come and gone. Their influence died with them, and sometimes before they did. But what lasting good can any of these men be credited with doing? Their work has come to nought; and this is evidence that they were not sent of God and did not work his works.

Over against these men stand Christ and his faithful followers in all the ages that have passed since he came and suffered and died that we might have more abundant life here, and eternal life hereafter. They were despised at first, they were persecuted in every way that man's cruelty inspired by the devil could conceive. Yet their message lives on, and will live, finally to become the judge of those who scorn it and call it fit for children and old women. The world owes infinitely more of its real good to the One Book than to all the other books that were ever written by men.

We do not want the wisdom of men; or the gospel of any

man, for even the deep things which they think they know are foolishness with God. Paul made it clear how those coming with another gospel are to be treated. All the ideas of all the wise men of all the ages will not make a man wise unto salvation, unless the wisdom is based on and is a part of the divine wisdom. Instead of seeking for all kinds of way to avoid obeying God, man should seek to get close to him, to learn his Word, and then to obey it from the heart. There is no other way to be saved. Those who come up some other way are thieves and robbers. How much better it would be, how much less sin there would be in the world, if all those professing to be followers of Christ really did follow him in the spirit and in the letter. We should have fewer trials here, and more happiness; and added to this would be the assurance that we need fear nothing beyond the river of death. If men would quit being guided by men, and would take Christ as their sole guide through this world, they would enjoy a foretaste of Heaven here below.

SALVATION IS BASED ON CONDITIONS.

(Continued from Nov. 15 Issue)

and death of Christ. Suppose Mr. Do-As-You-Please, you

were going to put up a dwelling house for yourself and family; you have the architect design the building, you give the architect's plan to the builders, and command them; you put up the building according to the specifications laid down in this plan. The builders like you, use their own judgment as to how the building shall be put up. They leave out a door, a window, a partition and weaken the foundation by using wood instead of stone. Would you accept their work, praise them for doing as they pleased regardless of the "Blue Print" specifications? I think not, and yet you expect God to accept just such a botched up job at your hands. "See thou build according to the pattern shown thee." Exodus 25:40; Heb. 8:5.

—Moscow, Idaho.

After December 1, address us, Poplar Bluff, Mo., instead of Matthews, Mo. We are planning to be situated so we can give the "Monitor" more and better attention.

THE HIGHER LIFE—A SECRET OF HAPPY LIFE.

By Elizabeth Hoover

God intends that we should live that higher life and for this purpose he sent his only Son Christ Jesus down into this sin cursed and ruined

world to live among men this clean, pure and perfect life. Christ always lived the Higher life. One thing remarkable about Christ was that every word and act was for the Higher and purer life. Oh! What a matchless life—the life of Jesus! He showed us what the Higher life is, and taught us how to live it by His presence and help. He was always loving and forgiving. Although He rebuked His followers it was always to the point. Christ lived above the weakness of the flesh although He lived in the flesh. I think we will find the Secret of a Higher and Happy Life, when we let Jesus come into our hearts. Be a Christian, and wear a cheerful face. The Christian life is the only happy life.

Nothing gives a true Christian more joy than to see a sinner find his Savior. We cannot live this pure, clean and spotless life alone. We must have help from above, Divine help. Christ has gone to prepare a home for us and He has sent us the Holy Spirit to lead us in the ways of truth and right. If we will only let it guide us, it brings joy into our lives as we are led by it. Jesus is the only one to whom we can go for aid in times of sickness and sorrow. He has promised never to leave us or forsake us. If we will only live

the life He has laid the pattern down for us to live. We can live this beautiful life by reading daily of God's precious word and meditate thereon and pray earnestly for His rich blessing to be upon us so we can be guided by His spirit in the paths that He has chosen for us to follow. If anyone who reads these few lines and gives his heart to Jesus and tries by His help to live this Higher life he will be happy.

—R. F. D. No. 1, Avard, Okla.

NON-CONFORMITY TO THE WORLD.

Joseph Swihart

Does the Bible teach it?

Do we as a church believe it?

Do we as a church practice it? Let the reader judge for himself.

Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap, for he that soweth unto his own flesh, shall of the flesh reap corruption, but he that soweth unto the spirit, shall of the spirit reap eternal life.

What a wonderful contrast, but sad it is to know, so many are sowing to the flesh, what we need is men of faith and full of the Holy Spirit.

I have lying before me now a booklet distributed by the General Mission Board. We will word it just as it is in the

booklet.

(The church in general has not as yet felt the withering influence of worldlyism within her borders, caste distinctions and differences, born of human pride, have not entered her doors.)

Such a statement is misrepresenting, whether ignorant, or willful, we cannot tell, but such a misrepresentation is nigh bordering unto untruth.

God pity men that cannot see the "worldlyism" that is being tolerated in the church today. Such as, Sisters wearing hats, gold rings and bracelets, bobbed hair and bangs, short and low necked dresses.

Ministers in the pulpit wearing fashionable neckties (etc.) If these things are not "worldlyism", please tell us what is?

It almost seems as tho we were drifting into the cataract, soon to go down in the whirl pool.

True it is, we have dress reform committees, but what have we gained? Is it not true that pride and fashion is steadily growing among us, while on the other hand plain and modest dress among us is disappearing?

True, we need reform in the church along various lines. No Bible reader led by the Spirit of Christ will deny.

The only way to solve the

problem is lines of restriction, no ship without a sail or boat without a rudder can safely enter the harbor.

May God hasten the day that we as a church can again be recognized by the world as a plain, Holy and loyal people.

—Chief, Mich.

WHAT ARE WE GOING TO DO?

R. G. Gish

Hear "Bible Monitor", I received a copy of your paper in yesterday's mail, and I see the names of several of our old brethren in it and the articles written give no uncertain sound. But the question is not what has been done or who did it, but what are we going to do?

If we are drifting along with the current, and that current is drifting us to destruction, we shall eventually land in the whirlpool of despair.

Influenced and captivated by the crowd that are going that way there may be some who really do not believe in hireling preachers, women preachers, and many other innovations and worldliness that are being brought into the church, yet lack courage to withstand, and so are carried along with the current against their own convictions. In such case Jesus would say: "Come out from among them and be

ye separate," and "if the blind lead the blind, both will fall into the ditch."

Those well-groomed, high-salaried college men look on us old brethren as back numbers and old fogies, but I tell you as sure as there is a sun that shines, and a just God in Heaven, if we drift with the masses as they are going to-day, we are just as sure to go to hell as there is a hell to go to. Now this is plain talk, but my dear brethren, we had better be plain and awake from our lethargy, shake off the devil's garb and put on the whole armor of Christ, before He calls for us, and when he comes, if he finds us arrayed in the devil's uniform, He will not recognize us as His own, and shall be turned away as enemies, and cast into outer darkness where there will be wailing and gnashing of teeth. Many are called by few chosen.

Jesus is calling the world, and bidding all to come to Him, not in their way, but in His way; and as a reward for their services and self-denial he promises eternal life and a home in the paradise of God. But as our loving Savior He tells us not to "love the world neither the things of the world," for "if we love the world the love of the Father is not in us." What then, must

we think when we see those who profess to love Him, trying to introduce pride and the customs of the world into the church, and decorating their bodies with jewelry and every style the devil can invent?

"A proud heart, yea, even a proud look is abomination in the sight of the Lord."

Do not understand me to be opposed to education, for I am not when it is rightly used. But when used for evil purposes and to tear down the established principles of the church, and to introduce pride and worldliness into the church, I am opposed to it.

If it takes numbers, and just any means, however questionable, to get them, to take is to heaven and eternal happiness, instead of fidelity, humility and nonconformity, then I think we are headed the right way. If the Church of the Brethren of forty or fifty years ago was right then I think it is high time we were housecleaning and doing a little pruning, or the time is not far distant when we shall be in the condition named by Paul: "Having a form of Godliness but denying the power thereof." And the form that many have I fear would not pass for genuine Godliness. The Book teaches humility instead of pride and self-exaltation. "He that humbleth himself shall be

exalted, but he that exalteth himself shall be abased," says Jesus.

"Why," says one, "if I should preach that kind of doctrine, I should not be employed as pastor of this church." Well, bless your soul, if you can't preach sound doctrine, you had better not be preaching at all. For the time is coming, and not far distant, when we are going to be called to account for our manner of preaching, and no plea or excuse will avail us if we have failed to teach and preach the word as given to us. "Speak thou the things that become sound doctrine," said Paul, and when near the goal, he could say, "I am now ready to be offered, the time of my departure is at hand, I have fought a good fight, I have kept the faith," not a faith, but the faith of the Son of God, and "henceforth there is laid up for me a crown of righteousness which the Lord shall give to in that day and not to me only, but to all them also that love His appearing."

O, my brethren, let us so live that when Jesus comes we shall be ready and not be in the class who will call for rocks and the mountains to fall on them to hide them from the face of him that sitteth upon the throne.

"Let others do as they will,

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but for me and my house, we will serve the Lord," and stand on the principles laid down by our blessed Master, if I stand alone. For what is in numbers? Numbers will not save us. It is obedience to His word and humbling ourselves that will speak for us when He comes. And His word is the same yesterday, today and forever and will stand when Heaven and earth shall pass away.

May we have courage and faith to say: God being my helper I will stand on His word though I stand alone, and may we so live that with Paul we can say: "I know that if this earthly house of my tabernacle were dissolved, I have a building of god, a house not made with hands, eternal in the Heavens."

My dear brethren, let us labor and stand for the principles laid down in the blessed old Book and adopted by the

dear old brethren long years ago, to guide us to the haven of eternal rest. And may God help us to stand on the Rock, Christ Jesus, and finally gain a home in His eternal kingdom, with the loved ones gone before, is my prayer!

—La Porte, Texas.

FRATERNAL INSURANCE SOCIETIES.

J. H. Beer.

The craze that leads men to expect something for little or nothing probably was never greater than today. There has been over 1700 Co-operative Assessment and Fraternal Societies fail during the last twenty years, leaving over 495,955 certificate holders without insurance, and nothing to show for their investment.

A few years ago the Modern Woodman promised to give their members a \$1,000 Policy for \$175, counting the average life of a man thirty-four years, and paying the present rate of about \$5 a year. That is certainly a splendid business. A merchant who would sell 100 pounds of sugar for one dollar would certainly, for some time, do a rushing business, but the end of that business would be its closing up. Such must be the end of Fraternal Insurance Societies.

If all insured property should be destroyed, the cost

of Insurance could not be less than the full value of the property. Then, since we must all die, if you pay less than the face of your policy, the difference between what you pay and what you get is what some one else has lost or will lose. Charity is never speculative. She never deals in futures. On her ledgers, when she keeps any at all, two and two never masquerade as five or seven. How then, can we call these secret Fraternal Societies Charitable. Luke 16 Chapter. When the unjust steward called his lord's debtors and reduced 100 measures to fifty measures he was dealing in charity, at the expense of his master, at some one else's expense. While the good Samaritans who gave two pence to the Inn Keeper for the poor man who fell among thieves, would scarcely have a show among such people, but he actually gave two pence, he did not speculate on some possible return when he might be in trouble himself. He took his own money instead of being generous with some one else's money.

An astonishing instance came out at the time when the question was being debated whether the old Bay State should continue to set her seal of approval on such a system of wholesale robbery, one of

the officers of the Golden Lion was asked in court what position he held in that Corporation. It was learned that he was Supreme Chaplain, whose duties were to open the Supreme Session with prayer. His yearly salary on his own statement was \$7,500, and as the Order held its session but once in two years, he had made but one prayer for which he received \$15,000. Certainly one of the most expensive prayers on record.

An issue of the "Royal Arcanum" of Boston, reports from five to six hundred lapses per month or from seven to eight thousand during the year. These members who through misfortune or hard times loose all they have paid in. The following incident given in the "Binghamton Republican", illustrates the principles on which many of these orders are run. A Binghamton mother found her little son seven years old crying bitterly. "What are you crying about Charley?" she asked. "Oh, mamma, I'm a bankrupt! I've lost all my money." "Why, how is that dear?" "Well, you see, Jimmy Smith started a benefit society. We boys were to put in a cent a day for a week, and then he was to pay us a dollar a piece, and today when we asked him for the money he said the bank was

busted," "And wouldn't he divide the money?" "No! He said we'd had the society and he'd take the benefit, and he did."

Many of the Insurance policies are never paid by those Fraternal Societies after the death of the maker of the policy, causing an entire loss. I think it a safer investment to place one's monthly savings in the saving fund with some reliable banking institution and where you can use it in case same misfortune should overtake you, that would leave you helpless. You then could use your savings instead of losing it through delinquency in some Fraternal Insurance Society. The man who has plenty does not need this kind of policy, and the one who has the least means cannot afford to take the risk. If he does he may find himself in the same position as little Charley, who expected by paying a cent a day for one week to then draw out one dollar. He found himself bankrupt.

—Denton, Md.

THE DANGER IN THE CARD TABLE.

By Leander Smith

I make no apology whatever for presenting this matter. A word of explanation will probably be helpful to the readers.

I have observed in my visiting among the people, that there are nearly as many people among the professors of religion that have cards in their homes as there are among the non-professors. And the most deplorable thing is that I have discovered that there are men who claim to be ministers of the Gospel who have cards in their homes. This is a sad thing, they are giving their sanction to one of the worst evils of the day.

James 4:4, "Ye adulteresses, know ye not that the friendship with the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God."

Matt. 16:24, "Then said Jesus unto His disciples, if any man would come after me, let him deny himself and take up his cross and follow me."

James 2:12, "If we deny Him, He also will deny us."

James 3:5, "Holding the form of Godliness, but having denied the power thereof."

I regret there is any occasion for discussing the danger of the card table. The extent to which this evil dominates the lives of professors of Christianity is not generally known.

From the high and low, the rich and the poor, the professedly good and the confessedly bad, the wise and the simple,

the learned and the unlearned, come the devotees of the card table.

A half a century and less ago, God's people were practically a unit in their abhorrence of the card table. To be found with a deck of cards in their home or on their person was a disgrace. Who then would have dreamed of the change that has come? Today prominent church workers give card parties and spend much time at the card table. It is to be wondered that spirituality is wanting and worldliness dominant in the lives of so many of the young of the churches today?

My only trouble in selecting a text was the embarrassment as to which of the many available to use.

I lay down the promise that the card table is bad and only bad. There is not a Scripture for its justification; but literally hundreds for its condemnation. Some who indulge in cards may wish that I be specific. This I am going to do.

1. The Card Table is not a Wholesome Recreation.

My first ground of condemnation is that on which many seek to justify the card table. I believe in amusement, in recreations and count them worthy of a place in every life; but the card table is not a wholesome recreation. Instead

of freeing the mind, it enslaves it; instead of resting the body it tires it. The exercise so many need in recreation is wanting. It lends itself to the bad and not the good. The pull is in the wrong direction. As a mere recreation it is not on any wholesome ground to be desired.

2. It is a Waste of Precious Time.

Paul exhorts, "Look therefore carefully how ye walk, not as unwise, but as wise, redeeming the time, because the days are evil."

It is very evident that the card table grips its devotees as does no other amusement. It draws them together with regularity and promptness and holds them long. In a prominent city church, not so long ago, a teacher in the Sunday School left the Saturday night card table at one o'clock on Sunday morning. This is not an isolated instance; much the same thing is constantly happening.

The evil is widespread. Instead of redeeming their time, card players worse than waste it. I have known society women in certain churches to be entertaining at cards at the very hour of a revival service in their church. Think you they were trying to redeem and make the most for God of their time?

It is an open secret that thousands of women are so infatuated with the card table as to neglect their homes to the sad demoralization thereof. If you could know how the card table has blighted and ruined thousands of homes, you would throw up your hands in horror.

This, I may say, is the universal testimony. There are a few card playing members who are active in the work of the church, but they are not spiritual. They may think they are, and Samuel wist not that the Lord had departed from him. In the nature of the case, it cannot be otherwise. "How can two walk together except they be agreed."

The devil and his minions make much, very much, of the card table and think you the Holy Spirit can dwell in one who becomes a partaker in one of the devil's chief agencies for the ruin of the people for time and eternity?

Someone may question that the devil and his minions make much of the card table. If so, I remind them that cards are the tools of the gambler, the past-time of thieves, thugs, and the under-world in general.

All who read cannot but be familiar with the rows brewed over the card table.

Anthony Comstock made a note of the crimes having their

origin at the card table, as they came under his observation for one year. **One hundred and twenty-eight persons** were either shot or stabbed over the card table, **six** attempted suicide, **twenty-four** committed suicide, **sixty** were murdered in cold blood, and **two** were driven insane. How is that for innocence?

So baneful is the card table that it is not tolerated in the lumber camps of the Northwest or in the United States Navy. If you could know the hidden jealousies and alienations among society people due to the card table, you would open your eyes in wonder. Can that which is not tolerated in logging camps, be an innocent amusement in Christian's homes, and especially minister's homes.

The card table is never elevating, and it never leaves its followers just where it found them. None, no not one, can escape its pernicious influence. It has thrown its spell over many, to their moral and spiritual ruin, who suspect it not.

"Shocking", you say. A fact, nevertheless. So-called Christian who play cards need to be shocked. For them the crack of the doom will bring a shock they have never dreamed of. If saved, it will be as if by fire, works burned up, and much of life wasted.

As a prisoner in the penitentiary at Auburn, New York, handed back to a minister who had brought it, the picture of his mother, he said: "I do not want it here. It was in her parlor I learned to play cards, and at her table I took my first drink, and the two brought me here."

The social card table starts most of the recruits for the gambling world. The tendency of the card table is inevitably toward gambling. Indeed it is the prizes that go with the game in the parlors that gives it much of its zest.

When the fond mother showed her son at the breakfast table one morning the beautiful present won at the card party the evening previous, he was emboldened to show her a large roll of bills won in a gambling hall, while she was playing in the parlor, with the remark: "Mother, I beat you."

As her pupil, having been taught by her to play and that for a stake, had he not a right to suppose she would be proud of his efficiency?

John Philip Quinn, the convicted gambler, of Chicago, speaking out of an experience as the head of a gambling house for twenty-five years, says, "Card-playing in the home is the kindergarten for the gambling-saloon."

John Bigelow in Harper's Monthly says, "Nine people out of ten, when they for the first time accept an invitation to join in a game of whist or poker or any other game that is played with cards, have no more suspicion of the passions they may be about to nurse, than the maid of sixteen when she engages in her first flirtation."

Dr. W. W. Hamilton in his vest-pocket edition of "Worldly Amusement," tells of a college where every pupil had to sign an agreement not to play cards. Among the professors was one, a so-called Christian who played cards and defended the practice. His example led a number of the young men to disregard their word of honor and to spend precious hours from their books over the card table, with the result that a number of them became professional gamblers. In the judgment that card-playing professor will have the blood of those young men on his hands, just as will thousands of parents have their hands stained with the blood of their own children whom they have foolishly led astray.

A well known gambler in a Southern city said, "I do not make gamblers, I only graduate them. Gamblers are made by the fathers and mothers in the homes."

Mrs. A. B. Sims, a prominent society woman, of Des Moines, Iowa, the winner of the national championship cup at the whist tournament in St. Louis, created a sensation by denouncing cards on the ground that the game was degrading and supported her contention by various citations that had come under her observation.

Negroes, no-account Negroes, glory in shooting craps. In the criminal element of all nationalities may be found a dirty, greasy deck of cards. Go to the jail or penitentiary, and you will find groups at cards. In the dives and houses of sin and degradation cards are a principal past time.

They are the tools of the gamblers clubs and think about a Christian playing them and keeping himself unspotted from the world? As well talk of swimming in a pool of filth and coming out unpolluted. You would not want, and you know it, a card-playing minister, and why one standard for him and another for the members? What is wrong in him is wrong in any child of God.

In what sense is the card-playing Christian guilty of adultery? In that while claiming to be the Lord's he is living with and for the world. The text says, "Whosoever therefore would be a friend of the world maketh himself an

enemy of God." I am sure no sane person would ever seek the card table if they were looking for the friends of God.

Jesus exhorted self-denial and cross-bearing, the card-playing Christian practices self-indulgence and refuses the cross.

The card-playing Christian holds to the form of godliness but denies the power thereof.

The card-playing Christian instead of the transformed life that will prove what is that good and perfect and acceptable will of God, lives a life of worldly conformity that blots out the distinction between the believer and the non-believer.

The light of the card-playing Christian has become darkness. Not even their most intimate associates would turn to them in the hour of conscious spiritual need for guidance and comfort. Over the card table you cannot pray. It is no place for prayer. The breath of the under-world is there.

"Good people do play cards," some say. I know it, but they are good for nothing in the Lord's service while they engage in this pernicious indulgence. They pay an awful price for their indulgence in the eyes of God and His faithful servants.

They must need blunt and stultify their own sense of

right and wrong. They know their indulgencies have the appearance of evil and are therefore in violation of the plain command of God's word.

I would to God that every deck of cards might be voluntarily banished from the home of every professed follower of our blessed Lord and Savior Jesus Christ.

Sad! Sad!! This evil is fast finding its way into the homes of some of the members of the Church of the Brethren. The craze for games will produce a fearful harvest of gamblers. "They that sow to the flesh shall of the flesh reap corruption." "Be sure your sins will find you out."

—1307 West Fillmore Street,
Phoenix, Arizona.

OUR PAST SALVATION Part 2.

J. M. Danner

Continuing our thought from the July issue of the Monitor relative to three stages of our complete Salvation from sin, the Scripture reveals a past, a present, and a future deliverance from sin, by intelligently applying Second Corinthians 1:10 to our present discussion, "Who delivered us from so great a death and doth deliver and in whom we trust that he will yet deliver us." We find the three tenses of our Complete Salvation brought to-

gether within the limits of one single verse by substituting the word saved for the word delivered and applying it to ourselves we learn that the believer has been saved, is now being saved, and will yet be saved, using this three-fold division. Let us now consider each separately.

In the past we have been saved from the penalty of sin, by penalty, we mean the guilt of sin, "for all have sinned and come short of the glory of God." Rom. 3:23. "It is written there is none righteous, no not one." Rom. 3:10, "For we have before proved both Jews and Gentiles that they are all under sin." Rom. 3:9, "Wherefore as by one man sin entered into the world and death by sin! So death passed upon all men for that all have sinned." Rom. 5:12, "How shall we escape, if we neglect so great a salvation," or deliverance, for Peter declared boldly, "Neither is there Salvation in any other, for there is none other name under Heaven given among men. Whereby we must be saved." From these quoted Scriptures we can readily understand that all had fallen into sin, degradation, and ruin. And God's anger, and wrath was kindled against all men, how could they be sinful as they were or we were have ever appeased God of His wrath. Con-

demned to die, this part of our Salvation we must admit is a gift from God, who, so loved the world that He gave His only begotten son in order that these condemned creatures might not perish, but have eternal life, thru faith in Jesus Christ their Lord

This takes us back to Calvary, here Jesus Christ thru His atoning blood paid the "price" for our redemption, and standing before God our Heavenly Father here, he gave himself for us here he delivered us from the wrath of God, and justified us from our Ademic sin not from our personal sins, which we are daily committing by living contrary to His will. "For as many as received Him to them gave He power to become the Sons of God," Brethren let no man deceive you. Jesus Christ did not make you sons of God, but He gave us the power to become the sons of God. He made it possible for you to become the sons of God. That stage of our Salvation has been a free gift of God, and has been accomplished almost 2000 years ago. We could never have attained to this position by our own merits, nay, not by praying, or by diligence in service, or by alms giving, or self denial, or holiness of life or any other description of goodness. All is the gift of God thru Jesus

Christ our Lord, and it belongs equally to all believers. "Then Peter opened his mouth and said of a truth I perceive that God is no respecter of persons but in every nation he that feareth Him and worketh righteousness is accepted with Him." Acts 10:34-35. Then we are all accepted of Him? Yes, if we comply with the conditions, "Believe on the Lord Jesus Christ and thou shalt be saved." Who? Any penitent sinner that believes that God means what He says, and acts accordingly. When the Philipian Jailer believed on the Lord Jesus Christ, after Brother Paul had spoke unto him the word of the Lord Jesus Christ, he took him, yet that same hour of night, after he had made proper restitution by washing the same stripes he had made Paul the evening before. Yes, he had brought forth the fruits meet for repentance then and then only Brother Paul see fit to baptize him. And he at once began to act as a child of God. He brought them into his house and sat meat before them and rejoiced believing in God with all his house. Did the jailer become a child of God? When? Was he made a joint heir with Jesus Christ? How? Had he a title to an incorruptible, undefiled, and unfading inheritance? How was it brought

about? It began the instant that he believed with his heart and confessed with his mouth Jesus as his Lord, and began to undo with his own hands the things he had done wrong. Was he justified from all his sins? When? Had he peace with God? Who made it possible for God and man to meet on the terms of peace? Jesus Christ on the cross, what did it cost man? (Eph. 2:8)

In the Old Testament we have a beautiful title and illustration of this stage of our Salvation. We refer to Exodus twelve, which records the institution of the Passover Feast. Among others two great truths

stand out here with peculiar prominence, namely, substitution and security on the Passover Night the angel of death was to pass thru the land of Egypt and slay all the first born of the Egyptians, but the angel was to spare all the first born of the Israelites where the blood had been applied. Was this because they were more guiltless before God? Nay, verily, Nay, in this respect there was no difference for the Israelites equally with the Egyptians were sinners in the sight of God, each deserving death, but it was at this point that the grace of God came in

(Continued to Dec. 15 Issue)

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

Daily Readings.

DECEMBER.

- | | |
|---|--|
| 1. Sat.—2 Cor. 9, 10. | 13. Thurs.—Rom. 8. |
| 2. Sun.—Acts 2:1-4, 37, 42; Joel 2:26-32. | 14. Fri.—Rom. 9. |
| 3. Mon.—2 Cor. 11. | 15. Sat.—Rom. 10. |
| 4. Tue.—2 Cor. 12, 13. | 16. Sun.—Acts 16:9-15; 28:30, 31; Rom. 15:18-21; Rom. 10:8-15. |
| 5. Wed.—Acts 20:2, 3; Rom. 1. | 17. Mon.—Rom. 11. |
| 6. Thur.—Rom. 2. | 18. Tue.—Rom. 12. |
| 7. Fri.—Rom. 3. | 19. Wed.—Rom. 13, 14. |
| 8. Sat.—Rom. 4. | 20. Thurs.—Rom. 15. |
| 9. Sun.—Acts 1:8; 8:4-8, 14, 17, 25. | 21. Fri.—Rom. 16. |
| 10. Mon.—Rom. 5. | 22. Sat.—Acts 20:4-38. |
| 11. Tue.—Rom. 6. | 23. Sun.—Isa. 11:1-10; Psal. 2:8; 72:1-8. |
| 12. Wed.—Rom. 7. | 24. Mon.—Acts 21. |
| | 25. Tue.—Acts 22. |
| | 26. Wed.—Acts 23. |

27. Thur.—Acts 24.
 28. Fri.—Acts 25.
 29. Sat.—Acts 26.
 30. Sun.—Psa. 145; Tit. 2:11-14.
 31. Mon.—Acts 27; Psa. 39:4, 5.

The Epistle to the Romans

was written, as most agree, about A. D. 58, only a short time before the long imprisonment that led to Paul's being carried to Rome. It was written at Corinth, during Paul's visit to the city which is recorded in Acts 20:2, 3.

Already a church existed at Rome, before the visit of Paul or any apostle. When Paul landed at Puteoli, two or three years after this was written, he found a church there, and Roman brethren came out to meet him at Appii Forum and the Three Taverns (Acts 28:14, 15). We are not informed how these churches were founded but perhaps by some of the "strangers from Rome" who were in Jerusalem on the day of Pentecost.

The occasion of writing was the desire of the apostle to labor in the great city, a desire which had thus far been hindered; and the opportunity was furnished by the departure of Phebe from Corinth to Rome. Still firm in his purpose to see and preach in Rome, a letter to the church would tend

to prepare the way. As they had never been visited by an apostle, and as at that time there was no New Testament in existence to which they could go for instruction, it is not strange that there should be an imperfect comprehension, on the part of many, of great principle of Christian doctrine; and there was doubtless need that the relations of Jew and Gentile, and the Law and the Gospel, should be set forth with all possible clearness. The great theme of the Epistle is set forth in chapter 1:16, 17: "The Gospel is the Power of God unto Salvation to every one that believeth, to the Jew first, and also to the Greek." The great doctrine is that salvation is not through the Law by works of the Law, but through the Gospel accepted by Faith. . . . This great doctrinal theme is discussed with many illustrations and in various phases through chapters 1-11; and in chapters 12-14 the apostle passes to exhortations and practical applications; while the 16th and last chapter is devoted to salutations of various saints in Rome known to the apostle.—Christian Lesson Commentary.

The law by Moses came;
 But peace, and truth, and love,
 Were brought by Christ (a nobler
 name)
 Descending from above.

—Watts.

BIBLE MONITOR

"For the Faith Once for All Delivered to the Saints"

VOL. II.

December 15, 1923.

NO. 15.

WHAT OF OUR YOUNG PEOPLE?

Perhaps no question is giving us more concern just now than this one.

But did it ever occur to you that it is a question of our own making and all the perplexity attaching to it is of our own creating?

We were not bothered with this question until three or four decades ago. Prior to that, when our children came into the church as many of them do still, they came because they thought it was the proper thing to do. No pecuniary interest, job, or profession figured as inducements, and it is extremely doubtful whether we are saving a larger per cent of them to the church now than we did then; and it is no incentive to them to come into the church to be continually publishing that so many of them are lost to the church.

Furthermore, the per cent of our children lost to our church regretful as it is, is perhaps no greater than that of other protestant churches.

The reason why protestants do not hold as large per cent of their children as do Jews and Catholics, is because the former insist on some sort of

conversion as a condition of membership. A reason why we may lose more of our children, is because we insist on a more thorough reformation, deeper contrition, a more genuine repentance, and separation from the world than do other protestants.

The broader the way, the wider the gate, the less sacrifice to make the easier it is to get folks of any class into the church, children not excepted.

So that it is unfair to our church and our children with our more rigid restrictions, to place it and them beside the more liberal churches and their children for comparison to see which holds the larger per cent of their children. And dare we widen the gate, require less genuine repentance, less contrition, less thorough reformation? Not if we wish to preserve the identity of the New Testament church.

To hold out pecuniary inducement, jobs, or appointments to positions as incentives for joining church or enrolling in school, can only be disappointing to the young people and the church.

Let us teach our young people and others as well, to join

church because it is the right thing to do, and to get an education, if possible, because it better fits for any calling in life.

When our children come into the church, or when our young people enroll in school without any extraneous inducements it will not be necessary to apologize to them because their expectations are not realized in landing a job, securing an appointment, or promotion to a more lucrative calling or position. This idea of "looking for something" or of expecting something from the church or of some School or Board, is of our own creating and is unjust to our young people unless we can "come across" with the goods. Our young people, then, are not to blame for their disappointment in not being able to realize their expectations.

With all our summer pastorates, programs, vacation schools and devices to furnish a market for the product of our schools, and to meet the condition we are still unable to meet the expectations of our young people. What is to be done about it? How are the conditions to be met?

Some say if the church doesn't furnish them a job, they will accept one in some

other church. Well, in such event we can well spare them. With such convictions we could not use them to good advantage. Most of these young people are from rural communities, and must in some way be made to realize that rural life affords as good, if not the best, opportunity to lead a life, or to fill a station in life, that is really worth while.

While Jonah must be sent (a missionary) to a wicked city, the healed demoniac must go home to his friends and tell how great things the Lord has done, and can do, for those who know him not.

Then, too, as a means of making ends meet, school teaching and preaching, store keeping and preaching, farming and preaching work well together. So do clerkships and nursing the sick, etc.; readily associate with various lines of religious endeavor. So that if a pastorate can not be had, or an appointment not be obtained, there are many ways in which any natural or acquired ability, by reason of special training, may be used to the good of man-kind and to the glory of God.

Then let us not promise our young people jobs, promotions, positions and appointments as inducements to join church or

enroll in school, but rather encourage them to do so because it better fits for any calling in life and the problem of our young people will be solved.

THE GREAT GIFT TO MAN.

We have come once more to the time of the year which all Christian people celebrate as the birthday of our Savior; and it is but fitting and right that we should stop and consider what it means to us, and whether it means all that it should. Does it mean more now than it did in years past? Have we come to appreciate the love of our Father more than we formerly did? Have we had any new light on the meaning of that wonderful text in John's Gospel, where he says, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life". We ought to draw closer to the Word as the days go by, and we will if we heed all that is said to us in it.

Our hearts are set on many things as we go through life. Sometimes they are of real value to us, but more often they do not tend to make us happier or better in this life, nor do they give us any promise of anything for the life to come. This is because we have not learned the real worth of

things, and cannot tell the worthless from the priceless. But it must not be so when we come to consider God's greatest gift to man. This is the one gift that is worth more than all we can have or hope for in the world. With it we are rich beyond all conception; without it we are the poorest of the poor.

And yet how small a part of the holiday season is spent in thanking God for His unspeakable gift to us. Children search eagerly for the gifts they have desired, the toys and books which they count on receiving from their parents. But we who are older, for whom the shadows are beginning to lengthen, ought to have gotten beyond childish desires; we ought to distinguish between the temporal and the eternal. We have ceased to be children and should with childish things put away childish desires. But the things of the world are so close and many of them are so attractive to the carnal mind.

Only one thing is needful. Have we chosen that good part which shall never be taken away from us? Do we prefer to feast with those who think but little of what Christmas day really means, or to think upon the love of Christ which passeth knowledge? The most precious gift in the

world, and yet appreciated by so few of even those who have taken upon themselves his name. The heathen is more faithful to his idol, worships it more truly. God gave his Son; Judas sold him for the price of a slave. Sometimes it seems that his professed followers in these days sell him for even less than Judas received. And if some of them have, will they not repent the bargain as did Judas? If they do repent as he did, it will be too late to do them any good, just as it was too late for him.

The best gift in the world, and yet refused by most of the people, and often denied by the actions of those who profess to worship him. How would we feel if we had given the best we have and had seen it rejected, scorned by the very ones for whose benefit we gave it? Great indeed must be the love of God for the world since he allows such a state of things to continue. But it will not always be so. The day is coming when all men will know the value of the gift. At that time every knee shall bow and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.

We have all come short and have not esteemed this great gift as we should. What better thing, what other thing half so good, can we do at this season

than to think more of the love of God, more of the great sacrifice made by his Son our Savior when he gave up heaven and took upon himself the form of a man in order that we who were without God and without hope in the world might have life? It is not merely a profession of faith and of love that the Lord wishes from us, but a life of obedience, which alone will show that we place the right estimate upon the love of God for us.

May he help us at this time, as never before, to worship him, to receive as he would have us his unspeakable gift? If we do, there will never be any regrets on our part. But year by year, if we remain faithful, we shall value it more, until when life's work is done and the time has come for us to fall into our last sleep, we shall depart in peace, knowing that we shall awake in his likeness.

We are unable to supply a few with the Dec. 1 number. Our subscription list took a sudden increase and overran the issue for that date. With this explanation we shall endeavor to meet emergencies hereafter. So send in your subscription and we shall try to take care of it in a satisfactory way.

SET APART.

Each man and woman who has come out from the world and taken a stand for Christ is to become, or already has become, a new creature: old things have passed away. Right living is to take the place of wrong living; love of Christ, His work, and His people is to take the place of love of the world, its follies, and its sins. When we come to Him we vow to give up everything that will hinder us in the race which we are to run for Him. It means new aims in life, a new manner of living, new duties, new pleasures. In fact, the one coming out for Christ must be set apart, must forget what is behind and press forward toward the new mark which has been set for us.

That is the theory on which we are supposed to live. But when it comes to practice, how do we live? What that we were fond of have we given up? Do we deny ourselves anything that we desire and are able to obtain? Do we live soberly, righteously and godly in this present evil world? We have been in the homes of a great many professed followers of the Master, but in very few of them have we seen any evidence of self-denial. The house is about as large and expensive as the house of the man of the world; the furniture is not

different, and the table groans under its load of rich food. Judging from what can be seen, for which world is the possessor living—this one or the next?

What is there to show any sign of being set apart? Thanks are rendered for the meals, but sometimes with the feeling that what has been provided is due rather to human effort than to divine blessing. Perhaps more is given to support religious work; but sometimes very ungodly men bestow rich gifts upon the church in order to prevent the church from passing censure upon them. We have all known ungodly men whose names are in the church book. And many times such are retained in order that the church may get some of their money or their influence. The members do not seem to realize that money from such a source, secured in such a way, is a curse instead of a blessing, and that the influence of such men is evil continually.

Years ago we knew a minister who had one of these well-to-do unconverted men in his congregation. It was a sore trial for the minister: he did not want the man in as he was, and to come out frankly with the truth he felt would split the congregation and hinder the work. So the man retained

his membership. Both minister and man have passed from earth to receive reward for the work done in the body. We know that the influence of men who come short of their profession when in the church keeps others out of the church. But evangelists sometimes are too anxious to have large numbers come to the church under their preaching, and so they "let down the bars." Principles for which the church has stood, and ought still to stand, are sacrificed in order that the evangelist may seem to be more able than he is.

This is wrong. Let us get people into the church; but not unconverted people. Church members must stand for something definite. Sometimes we are inclined to think it a misfortune that people do not now have their faith tried as it was tried hundreds of years ago, and especially in times of persecution. To become a church member then was not the popular thing to do. But even in those days some came out who were afterwards afraid to acknowledge their faith. When brought to the test their hearts failed them for fear, and they turned back to continue in the service of the world.

In these days it is a popular thing to do to unite with a church, to profess to be set

apart for the Master's use. But somehow it seems that often the real meaning and purpose of the step is not realized. So far as the daily life of the individual is concerned, no change is seen: life has the same pleasures and the same purpose. There really has been no change. There are reasons for this. One of them, and perhaps the greatest, is that we do not want to change: our hearts and desires and appetites are still of the world, have not submitted to Christ. Another reason is that the right kind of teaching is not done. The need of a different spirit, a new birth, has not received the emphasis that the Gospel demands. And still another reason is that the world holds out so many allurements which the carnal nature desires and will have so long as it is allowed to rule the spiritual.

Just apart of the life, and a very small part at that, is honestly and fully given to the Lord. The result is not a redeemed life, but a life still dedicated to the world. Too often, church membership makes no difference. We have known leaders in a church to be leaders in dancing, and we have known leaders in another church to be leaders in a game for gambling. Where is the distinction between the one who professes to follow Christ and

the one who does not? Are not both alike carnal?

The present age is one which demands as full surrender to God as was demanded when our Lord was here in person. So many are being deceived and led away from the truth as it is in Jesus. We know the right. God give us the strength of mind and heart to do the right. This does not bring wealth and popularity, but it does bring righteousness, joy and peace now, and eternal life with our Savior hereafter.

WHAT THEY SAY ABOUT THE MONITOR.

"I feel like congratulations are due you for the safe and sane way you are handling the proposition."

"I am much pleased with the paper and shall get all the subscribers I can."

"Glad to see the progress you are making in the good work. The Lord bless you and all your force of workers in these strenuous anti-Christian times."

"I herein enclose \$1.00 for the 'Monitor'. I like it very much."

"We are liking the paper very much and hope it will be the means of bringing about the desired reform."

"I cannot do without it. I am thankful we have brethren

that are taking a stand for the faith once delivered to the saints."

"I do not want to miss a number of this valuable paper. May the Lord bless the editors and manager of this paper, is my prayer."

"I am certain in my own mind that it is destined to be the forum and mouthpiece of those who love the Truth and the Brotherhood as it was when unspotted from the world."

"I enjoy your paper very much, and am sure the Lord is with you, and will bless your efforts in the good work. I consider the 'Monitor' the best, biggest, little paper in the world today, and may the Lord richly bless it, is my earnest prayer."

The above are just a few of the many similar notes of approval that come to our desk. Send them along, they help and are fully appreciated.—Ed.

While the price of the "Monitor" is increased to \$1.00 and comes semimonthly, we shall send it to all old subscribers the full year. Then when you renew if you feel you have gotten more than 75 cents worth, the old price, you can make it up in your renewal. It will come handy, you know.

FOR THE MONITOR.

D. T. Lepley

Dear Brother Miller:

I just received your favor of the 26th instant, asking for a letter for Educational Day.

I believe in education, enough of the right kind. I don't believe in the kind that some of our colleges are handing out today.

"Solomon", the wisest man, after he had gotten his fill of "vanity" said: "Let us hear the conclusion of the whole matter; fear God and keep His commandments, for this is the whole duty of man."

I wonder where "Solomon" went to school and how he got his training. His proverbs indicate that he was a pretty good author and writer.

Yes, and then there was "David." Can you tell me in which university he got his "degrees?" He was a fine writer too, and made quite a mark in the world. And so did "Joseph", but I believe he got his training in the school of Potiphar.

I believe "Elijah" attended the school of the prophets, but I do not just now remember what college "Isaiah" graduated in, but these at least, and a few others of our ancestors lived out very useful and successful lives on account of their schooling. Therefore, I

believe in education, the kind that helps us to know ourselves and God, the kind that helps us to find the plan that God designed for our lives, and that which helps us to carry out that plan to a successful ending.

This, in substance, is about the conclusion that "Solomon" came to after he found himself.

But judging from my observation of the present trend of our schools and the product of some of our supposedly religious colleges, and the ambitions that they create in the minds of our young people, and the standards and goals which they are setting for them, our schools are shooting wide of the mark, set by "Solomon."

We are permitting the secular and "worldly" colleges to dominate the policy of our own religious schools, and thus we are going "worldward", and "worldward" is away from God and true religion. And by our present educational program and educational goals, we are filling the heads of our young people with erroneous ideals of life and an ambition to "get to the top" of the educational tree and decorate their names with all the "degrees" there are.

And this aroused ambition is driving too many of our young people "worldward" and it is

our own confession that unless our own schools follow the standards set for us by the "worldly" colleges and universities, that our young people will go to these "worldly" institutions, from which they too often return with their hearts empty of the true religion and their heads filled with atheistic philosophy and skepticism.

In our hysterical efforts to maintain the "worldly" standards for our own schools and keep them filled with our young people, with their misdirected ambitions, we are exhausting the resources of our Brotherhood, and starving our spiritual and missionary activities. And I believe that our Mission Board can testify to this fact as evidenced by the inclosed leaflet.

And after all, to what purpose is all this educational hysteria? To create a deeper religious spirit, or a stronger worldly spirit. Which?

Why did Jesus, in all of his teachings and preaching? And why did all of the apostolic writers lay such great stress upon, and teach so much about the "Kingdom?" Unless it is the one great and important thing in the life of every human being?

Therefore, I am in favor of education, the **kind** that will lead us away from the world

and into the "**Kingdom.**"

That kind of education that will help us to **grow**,—to grow "**childlike**" in the "**Kingdom**," as Jesus puts it.

The kind that will take "**self**" out of our hearts and enthrone Jesus there to fill us with the "**Fear of the Lord**" which is the beginning of wisdom, so that we may ultimately grow into full sized men and women in Christ Jesus, fit for His service.

—Connellsville, Pa.

Subscriptions and renewals are coming in rapidly. Have you sent in yours? **Do it now.** And if you fail to get samples ordered, or to get your "**Monitor**" regularly, let us know. We want to give you more and better service. Then, too, you may have the message the "**folks**" want to see in the "**Monitor**". Send it along. Appropriate clippings and poems will be appreciated.

We are now located in Poplar Bluff and hope to give more attention to the "**Monitor**" and if possible make some improvements in its make up.

Write all names and addresses plainly and say whether new subscriber or renewal. That will save us time at this end of the line.

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USE ME.

I AM Thy creature, Lord,
And made by hand divine;
And I am part, however mean,
Of this great world of Thine.

Thou usest all Thy works,
The weakest things that be;
Each has a service of its own
For all things wait on Thee.

Thou usest the high stars,
The tiny drops of dew,
The giant peak and little hill;
My God, oh, use me, too!

Thou usest tree and flower,
The rivers vast and small,
The eagle great, the little bird
That sings upon the wall.

Thou usest the wide sea,
The little hidden lake,
The pine upon the Alpine cliff,
The lily in the brake.

All things do serve Thee here,
All creatures great and small;
Make use of me, of me, my God,
The meanest of them all.

—Bonar.

We must learn to take our faults
humbly as proofs of our weakness,
and use them to increase our trust in
God and our mistrust of self. Neither
must we be discouraged at our own
wretchedness or give way to the
thought that we cannot do or bear
any special thing. Our duty is, while
confessing that of ourselves it is im-
possible, to remember that God is all-
powerful.—Jean Nicolas Grou.

THE SEED-PLOT OF
CHRISTIANITY.

By J. William Miller.

“For ye see your calling,
brethren, how that not many
wise men after the flesh, not
many mighty, not many noble,
are called.

“But hath chosen the foolish
things of the world to confound
the wise; and God hath chosen
the weak things of the world
to confound the things which
are mighty.

“And those things of the
world, and things which are
despised, hath God chosen,
yea, and things which are not,
to bring to naught things that
are.” I Cor. 1:26-28.

Christ sowed the seed of His
kingdom among devout and
simple folks, who were far re-
moved from the official parties
of the day; who fed their hopes
by frequent reading of the
prophets and psalms. Those
who dwelt in the remote tow-
ers of Galilee. Not among the
cultured but the simple, not the
wealthy, but the poor, not
among the religious leaders,
but the humble, self-respecting
pious people that He found the
soil or seed-plot for His first
followers and apostles.

Paul in writing to the Cor-
inthians, asks them whether
his preaching consisted of
“wisdom of words,” or wheth-
er he showed display of learn-

ing or philosophy. They could also see how few sages, politicians, warriors, or men of noble birth and honorable of earth had accepted his teaching. Probably they had heard of a few.

The apostles, evangelists and other ministers, whom God selected to publish His Salvation to mankind, were seldom taken from schools of learning, or noble families or high stations in life. They were men whom the world named as foolish, since they were not noted as having eminent talents and because they were destitute of human learning. In fact God choose those, so that they might confound the proud reasonings and scornful objections of heathen philosophers and Jewish rabbis.

"The weaklings of the world," were men of low birth, mean circumstances, unarmed, unlettered fishermen, tent makers, and others having no authority, power, influence and having little courage of mind.

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." Acts 4:13.

Then too the "base things of the world" (i. e. low birth)

and even some, whose character was immoral and held disreputable positions were chosen.

"Things that are not (foolish — weak — base — low birth and despised things) to bring to naught things that are.

"The whole history of the expansion of the church is a progressive victory of the ignorant over the learned, the lowly over the lofty, until the emperor himself laid down his crown before the cross of Christ. "In that hour Jesus rejoiced in Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid those things from the wise and prudent, and hast revealed them unto babes, even so, Father, for so it seemed good in thy sight." Lukè 10:21.

It truly is wonderful that the unlearned and ignorant, a publican and poor fishermen are exalted to be the foundation of church, and ennobled in name, forever on the foundations of the New Jerusalem.

"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Rev. 21:14.

Luke says: "The common people heard Him gladly." Why did they? The language in which he spoke must have been simple and not the language of the college and uni-

versity.

Scholars of today tell us that the New Testament was not classical Greek as a whole, but in great part the language of the common people. When I compare Christ's method of teaching and preaching along with the apostles', with modern so-called scholarly methods I find very little similarity.

A man must be a university, college or theological graduate ere he can be equipped to teach or preach. Even the laity must study psychology, since that explains "all religions phenomenal!"

I lately heard a minister say, that from forty to sixty per cent of members of some of the leading denominations are lost to their church by sending them to theological schools and colleges. His own denomination loses seventeen per cent, and I know they are very careful where they send their members.

Dr. Griffith Thomas in a lecture at Chicago says: "There are 284 missionaries resident in Shanghai, and only four of them doing evangelistic work. In Canton there are 100 missionaries and not one of them doing evangelistic work."

Some one will say, "Paul was an educated man." I answer yes, but no one knows the extent of his education. Although he had been a noted re-

ligious teacher, he was stricken blind three days, and after baptism he went into Arabia three years, and then returned to his home at Tarsus, five to eight years before he entered upon his missionary journeys or wrote any of his letters.

Let us grant that he was college-bred; he has this to say: "If a man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God.—The Lord knoweth the thoughts of the wise that they are vain."

Do I favor education? Yes, if it is of the kind that places the Bible where Christ gave it, and bases all teaching on the Book.

Some tell us, "The Bible is a guide for life as Milton is."

"Education is not real till it Galley 7—'Monitor' ... 15th ... is Christian."

In conclusion I ask, where are the Sowers of the Good Seed, and where is the Seed-Plot?

—Route F 257-E,
San Antonio, Texas

A number of subscription expire with this issue. Look out for an "X" on the front page. That means your time has expired, and if you want the "Monitor" to continue to your address, send in renewal right away.

THINGS SEEN ALONG THE WAY.

A. J. Bashore.

Since we left our home in Los Angeles, Cal., last spring, we saw many beautiful things of nature, especially in the Rocky Mt. region. The Niagara Falls, Hudson river, etc.

Again and again were we reminded of God and His wonderful supremacy.

How vividly were these scriptures brought to our mind: "Come, behold the works of the Lord, what desolations He hath made in the earth." Psalms 46:8.

What is man that thou art mindful of him? and the son of man that thou visitest him? Psalms 8:3, 4. Psalms 50:11, 12. After reading and seeing these things; how dare and can men say, there is no God.

We also visited some of the churches along the way. And to our sorrow found that grievous wolves had come in and made havoc.

The inconsistency of the members. Desiring to look like the world and do the things of the world. We noticed very conspicuously at several places that the paid pastor and the musical instrument are not such great church builders as it was and is recommended by some. And yet this is the thing they are clamoring for at many

places.

Only once were we asked what church we belonged to. The world in general knows what our church stands for. We were respected by the travelling public for our uniform. Not that I worship the uniform, but it is a sign, and I believe the gospel to mean what it says about the church being separated from the world. This means in dress as well as in living. For, saith the scripture we shall be known as God's children. If there is to be no distinction between the church and the world why is there any necessity for a church.

In several cities where we had occasion to change cars, people came and spoke to us saying: they too belonged to the same church. In the same way some spoke to us on the train.

We had no way of telling that they belonged to anything but the world. I am inclined to believe that there is where they do belong. By name they are Christians, but not in action.

We had fond hopes of a place in the middle west where we could enjoy the fellowship of real Brethren meetings, but found things out of order, and if I sense the situation right, the Inter Church Movement was the cause of it. The which has put division in all denom-

inations that tampered with it.

Lastly we arrived in Pennsylvania, my old home state, which I had left nearly sixteen years ago. Thanks to our Heavenly Father for sparing our lives and bringing us safely to our aged parents, who, according to scripture, are living on borrowed time. Happy meetings with the family, friends, relatives and the Brethren. Praise His name. To drink from the old drawing well. The best drink God gave to man. Like David of old who desired to have a drink from the well at Bethlehem his old home. But when the water was brought him he refused to drink. But I did not refuse to drink from the well at the old home. David's and my condition were different. II Sam. 23:15..

Many changes have taken place here in natural as well as spiritual things.

We had the privilege and pleasure thus far of attending two love feasts. Not the kind that begin at six o'clock in the evening, but begin in the morning or at noon and also have preaching the following forenoon. How different these meetings compared to the ones we were used to in the west, which are rather cold and indifferent. The splendid admonition one receives at these all day meetings, one is warmed up for the

even service. Members are being prepared for the solemn yet joyous feast of the evening.

The ministers at these meetings still believe in things simple, and advocate it. Bro. S. R. Zug, who is in his ninety-second year spoke at both these meetings. At one of these places the elder in charge told me that he is safe to say that all the sisters except one wear their prayer veil all the time. There are over three hundred members in the congregation. This we believe is scriptural altogether and the Brethren used to believe it and do it, and so did many other denominations.

Paul, in describing the veiling of the woman's head while praying or prophesying; he says a little more. Dear reader did you notice it? "**Because of the angels.**" The writer firmly believes that the guardian angels are watching, not only during church services but other times as well. Again the woman is always ready to speak with power and authority, if she is suddenly taken to task regarding her belief. I have seen occasions where sisters went visiting and were invited to a meal, and called upon to ask a blessing for the meal. They prayed reluctantly and rather mortified. They had left the covering at home, because they were not going to church.

We were glad to know that there are yet so many **Brethren** here, it did our soul good. And may the good Lord keep them in right paths, especially the shepherds; then the flock will receive the proper feed.

Brethren, let us pray to keep in the faith once delivered to the saints. To walk in right paths, to keep ourselves unspotted from the world. Also let our light shine before men. And surely God will reward us for having so walked.

527 E. High St., Elizabethtown, Pa.

OUR PAST SALVATION

Part 2.

(Continued from December 1 Issue)

and met their need. Another was slain in their room. Another died in their stead. A lamb was killed and its blood was shed pointing of course to the Coming One which foreshadowed namely, the Lamb of God, which taketh away the sin of the world. Here then, we have substitution and security under the blood of the slain lamb of Calvary. The human family was delivered from the penalty of sin on ground of one Jesus having died in their stead, and cost them nothing save the surrendering of their own stubborn wills. This will now lead us to the present stage of our Salvation to be discussed in a future issue of the Monitor.

—East Berlin, Pa.

FIFTY YEARS BACK.

A. W. Zeigler

I can well remember our good old members who were then called Dunkards. They were not ashamed of the name, nor were they ashamed of their plain attire and the plain teaching of God's word. No, not even ashamed of the salutation of the kiss when they met each other on the streets, when the worldly gaze was starved at them. Of course it would be an awful thing to say of God's professed people in these modern times, for them to be ashamed of the salutation of the kiss and their plain attire, even when they meet in the house where they worship Him who gave them these commands to obey. But, I honestly do not know what other excuse they could give that would satisfy the Lord who gave the commands. Of course, it might be the word **Holy** kiss might have something to do with discarding the use of the kiss. It may be that good brethren might have felt condemned for fear it might not be a **Holy** kiss. Oh, I do not say that this is the case, as I was just supposing the case and of course if that should be the case I suppose the Lord will be so good and merciful as some think and He will pass it all by and say, thou good and

faithful servant and so on! Especially if we do not forget to tell Him that we were living in these modern times, in this fast age, when folks did not have time to serve the Lord like they did fifty or a hundred years ago when things were done on smaller scales than they are now.

Yes, things have changed so much that His word does not answer the purpose of saving souls in these advanced times! Oh, what a pity the Lord did not know what kind of a Gospel to give us for these modern times! Oh, shame on us poor souls who have God's creation, come shortest of filling His purpose of all, as it was intended and then still keep going on with the tide of the world, lower and lower and even saying some of the things that the apostles wrote in their day was only true at that time, but would not be true now in these modern times.

God pity such poor souls that profess to be followers of our Lord and Savior that will take a stand like that! Need we wonder what is wrong that there is such an uneasiness in the church today? Do we wonder why there is so much trouble in getting funds to run all the machinery in the church? And why this continual hammering in the pulpit for money? There is a cause for all

this, and a just cause. There is no doubt many members today have their names on the church record that would not be on if the church were under the same supervision as when they came to the church.

I well know the writer would not have joined, for I had studied God's word, and looking for a church that tried to follow His teaching and as such I found the Dunkard church. They taught the gospel doctrines, and used discipline without which no organization will make good. Matthew 18 might as well not be in God's word as far as the use of it in some place is concerned, as well as some other commands. I would like to know how many churches of the Brethren we could find that you could get to carry out the teaching of Matthew 18. Yes, we may have many good brethren that would be willing to carry out this teaching, but how to get a case before the church, is the difficulty, especially under the hireling, for when the wolf comes the hireling fleeth.

The church today is getting its pattern of ruling from a worldly standpoint, instead of from God's word and I am astonished at many of our brethren who used to follow God's teaching, but have now exchanged God's teaching for

the worldly or popular idea, even tho God's word plainly says the carnal mind is not subject to God, neither indeed can be.

—1018 Wellington St.,
Waterloo, Ia.

BREAKING LOOSE FROM OUR MOORINGS.

By J. H. Crofford.

Long and loud are the regrets expressed by those who stepped on board the old Gospel ship when our dearly beloved church stood for something,—plain Gospel teachings,—but now see her nominal number drifting, drifting as fast as the current of time can carry them worldward. No, not that; they are not drifting, but among the twelve there was one Judas and we believe the church has always had it's evil disposed numbers and they, through their influence, have taken the world into church membership by the scores; the result is a worldly nominal church. We think we are free from judging, "for by their fruits ye shall know them," when we say: Scores are having their names added to the list of church members, nowadays, who never experienced a change of heart. They go on living just as they did before; they go wherever they wish to go; and do whatever is their heart's desire to do. No enter-

tainment is too worldly to participate in; no language too foul or profane to fall from their lips, and very few vocations too degrading to engage in. Then when they come to the house of worship they expect to lord it over the loyal consecrated members of the church, even to their exclusion from the services, and many are they of that kind who are making a "holler" for funds for missions.

When we joined the church, in years gone by, we were instructed along the lines of Gospel teachings, non-conformity to the world, non-swearing, not to go to law brother with brother and the peace principle, non-waring, and we vowed before God and man, to adhere to them, to live true and faithful until death.

The church apparently was safely anchored, and with our advancement in knowledge, together with our modern conveniences, should only have strengthened the cable of our anchor, but instead the worldly-wise became more subtile and argued away the spirituality of the doctrine of the church.

Today what have we? Men holding membership in the church who are filling offices in our civil government where they administer oaths, sign death warrants, enlist in the

U. S. army, go to law without consulting the church, deal dishonestly with their fellow men, and belong to secret organizations. Women who bedeck themselves with gold and adorn their bodies in fashionable dress, unbecoming to modesty and virtue.

The loyal church members ask: "What can we do? the worldly class has gotten to be the majority."

Our church had gotten to a position where it was admired by the world for its loyalty, and it was gaining prestige with our civil government all of which she has lost through the worldlings in the organization, which was clearly demonstrated during the late war, when the conscientious fathers and mothers had to suffer the tortures of mind and body because their sons were forced to take up arms.

What a consolation it was, when in a strange place, when our eyes fell upon a man dressed in the order of the church, or a woman wearing a bonnet; we felt a tie of relationship and realized that we were of the same faith.

When the hats were permitted, with what astonishing rapidity the bonnets disappeared. We are utterly surprised to know that our church had so many members in it whose hearts were filled with

so much pride. Remember "God hates a proud look."

The church stood for missions and a free salvation, and made remarkable progress in mission work but when it was seen how readily she responded to the calls for funds, the thought of being financially supported by the church, entered the minds of the worldly inclined element and they decided to go to school and demand the church to furnish them positions, because they spent their money for a trained Bible course.

With all the departures in the church, from what she used to teach and practice, is it any wonder the funds are being withheld for sending out men and women to teach the things we know are wrong "Whatsoever is not of faith is sin."

Now for the answer to the question "What can we do?" We are not governed by large numbers, "For many shall strive to enter in and shall not be able." The promise is to the few. We cannot sacrifice principle and give our support to the wrong doings in the church because the big majority stands for it. Keep your hands off of whatsoever you cannot ask God's blessings upon, give it no support of any kind, for God's word teaches us that we become partakers of their

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

Daily Readings.

JANUARY

1. Tue.—Acts 28.
2. Wed.—Phillp. 1.
3. Thu.—Phillp. 2.
4. Fri.—Phillp. 3.
5. Sat.—Phillp. 4.
6. Sun.—Gen. 12:1-7; 18:17-19; Psa. 23.
7. Mon.—Philemon.
8. Tue.—Col. 1.
9. Wed.—Col. 2, 3.
10. Thu.—Col. 4.
11. Fri.—Eph. 1.
12. Sat.—Eph. 2, 3.
13. Sun.—Gen. 47:1-12; Psa. 124.
14. Mon.—Eph. 4.
15. Tue.—Eph. 5, 6.
16. Wed.—I Tim. 1, 2.
17. Thu.—I Tim. 3, 4.
18. Fri.—I Tim. 5, 6.
19. Sat.—Tit. 1.
20. Sun.—Ex. 3:1-12; Psa. 130.
21. Mon.—Tit. 2, 3.
22. Tue.—II Tim. 1:1-2; 14.
23. Wed.—II Tim. 2:15-3:17.
24. Thu.—II Tim. 4.
25. Fri.—Heb. 1, 2.
26. Sat.—Heb. 3.
27. Sun.—Ex. 14:21-31; Psa. 106:1-9.
28. Mon.—Heb. 4, 5.
29. Tue.—Heb. 6:1-7:13.
30. Wed.—Heb. 7:14-8:13.
31. Thu.—Heb. 9.

The following notes on the books of the month are by Bro. E. B. Hoff, and are taken from the book, "Training the Sunday School Teacher," pp. 126-129.

THE FIRST IMPRISONMENT EPISTLES.

Ephesians, Phillipians, Colossians and Philemon.

When Paul, at the close of his third missionary journey, came back to Jerusalem, he was at once arrested by the Jews, but taken by the Romans to Caesarea, where he was in prison two years. From there he was taken as a prisoner to Rome. It was while he was here in Rome under guard for two years (Acts 28:20, 30) that he seems to have written four deeply spiritual letters. They are all prison epistles, which hardly could have been written earlier than this.

The Letter to the Church at Ephesus is a great appeal to this Gentile Christian church to appreciate the love and mercy through which they were saved (chap. 1-3), and to walk worthy of the high calling to which they have been brought (chap. 4-6). This letter will seem more real when we read in Acts 19 the account of the founding of the church, and in Acts 20:17-38 his farewell address to the elders of the

church at Ephesus.

The Letter to the Phillipians is a beautiful message of love. The church was founded in great conflict (Acts 16:12-40). His prison life in Rome reminded him of his prison experience while he was with them. (Acts 16:23 ff). He remembered their faithfulness and longed to see them again, and was then planning to send Timothy to them, hoping himself to be able to go also, later. In chapters 3 and 4 he carefully warns them against the Judaizing foes and urges them to hold out faithful to the end.

Colossians. Addressed to the church at Colosse, a city in Phrygia. Paul seems never to have been there, but he was much concerned about their welfare (2:). The entire message is strongly hortatory to faithfulness and to high Christian attainment. Evil influences were at work in their midst, and of these Paul carefully warns them (2:123); and over against these vain philosophies in bold contrast he places the saving power of Christ and his Gospel (3:1 to 4:6). At this time he also wrote a letter to the church at Laodicea, but this has been lost (2:1; 4:16).

Philemon is a beautiful little letter of friendship, which seems to have been written and sent when the other prison epistles were. Onesimus, a slave

belonging to Philemon while in Rome, came under the influence of Paul and was converted. Paul takes this as an opportunity of showing Philemon that in Christianity a slave is a brother to his master, and he strongly exhorts him to receive Onesimus as such.

(Continued from Page 18)

sins if we help wrong doings.

The man or woman who can go to the communion table and commune with those who engage in the evils carried on at so many places are making themselves partakers of the same sins; they are placing themselves on the same basis, for where there is no union there can be no communion. Nothing remains for the faithful to do but to band themselves together for the defense of the Gospel and the doctrine of the church, and "Where two or three are gathered together in my name, there am I in the midst of them." Therefore there can be no hindrance to our worship, and engaging in the ordinances of His house or church. We will be obliged to do it.

The church is not cutting loose from it's moorings nor drifting, but the worldly-minded are no longer allowing themselves to be hindered from showing their spirit.

—Martinsburg, Pa.